

The
Bishops'
Blue
Book



40 A.D. - 1800 A.D.

J. SANDERS REED


WITHDRAWN

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J. L. Penner
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THE
BISHOPS' BLUE BOOK

BY THE
REV. J. SANDERS REED
RECTOR OF TRINITY CHURCH, WATERTOWN, N. Y.

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PREFACE

Ever since I became a man I have been looking for a register of the prelates whose footprints have survived the centuries—to the guidance or inspiration of the Church. This *Blue Book* is the outcome of my quest. I have gleaned from almost every field ; sometimes I have transferred landscape, figures, and all to my pages. Nothing is my own but the design and labor of construction.

I do not flatter myself that this book will find its way into the drawing-room or the railway-car : it is not literature. But, then, what *Blue Book* is literature ? In the library of the curious, the serious, and the studious, however, I believe this skeleton will take on “solid flesh” and whisper of the existence of books long shut and

sealed. Its touch will open some graves, and in its presence one will apprehend

That the episcopate is coeval and co-extensive with the Church ;

That some of the best men in the world have been in the episcopate ;

That while each National Church has had its own peculiar usages, the bishop has always been there ;

That the Church is a veritable democracy ;

That the crozier is mightier than the sword ;

That the State was once carried by the Church, and nurtured and developed by it into the Christian Nation ;

That when the Church was carried by the State, the Church was muzzled, crippled, shorn, and infirm of purpose ;

That the Church stands for human liberty and progress ;

That the Church has been the real, ubiquitous pioneer ;

That the clergy degenerate into a *caste* when severed from the family ; that when

the bishops of Syria, Egypt, Italy, Gaul, Ireland, Britain, Constantinople, Iceland, *etc.*, were veritable fathers, the Church was holy as well as Catholic and Apostolic.

A cartulary of *all* the exceptional bishops of the Church, as I have discovered, would attain the bulk of a parish register.

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I

NOLO EPISCOPARI

“If a man desire the office of a bishop, he desireth a good work.”—*S. Paul.*

CHAPTER I

NOLO EPISCOPARI

Abbot Adrian, the African, one of the most learned ecclesiastics of his day, chosen archbishop of Canterbury, persuaded the pope to consecrate in his room one Theodore, a Greek monk.

Gall, the ascetic, popular preacher, and apostle of Switzerland, refused to leave his desert solitudes for the episcopal throne of Constance, and secured the election of the deacon John in his place.

Dunstan, the famous Saxon, musician, artist, cunning craftsman, and abbot of Glastonbury at twenty-one, preferred the service of the king in early life to the dignities and responsibilities of the episcopate.

Maiolus, abbot of Clugni for forty-six years, refused the papacy, though strongly urged to its acceptance by the emperor and his court. Odilo, his successor, posi-

tively declined to be made archbishop of Lyons, though the pope sent him pall and ring, and peremptorily ordered him to assume the office.

The Seraphic Doctor refused the primacy of the Church in England, and was urged in vain to ascend the chair of S. Peter. The Angelical Doctor declined the offer of the patriarchate of Jerusalem, and, shortly after, a cardinal's hat, and then prevailed on the pope to recall the bull appointing him to the archbishopric of Naples.

Lawrence O'Toole, son of an O'Toole prince of Imaíl, an hostage at the age of ten in the hands of Dermot MacMurrough, who afterward betrayed Ireland to Henry II., abbot of the monastery of Glendalough at the age of twenty-five, refused the archbishopric of Dublin, and was only prevailed upon to enter on that higher work by the resolute refusal of the electors to proceed to another election; and so "a genuine Irishman, Irish by birth, by education, and by consecration," became the second archbishop of the see that had just declared its independence of Canterbury.

Winfred (later Boniface), the saint and missionary, refused the see of Utrecht, where he had been laboring, and went elsewhere to found a monastery, where presently he baptized more than a thousand heathens.

Master Nicholas de Farnham, "a man of laudable morals and knowledge," some time rector in arts at Paris, then medical practitioner at Bologna, and, later, a theologian of unusual erudition, refused the bishopric of Coventry, and, subsequently elected to the see of Durham, could scarce be prevailed upon to reconsider his determination never to be a bishop. John A Lasco, a Polish nobleman, educated for the priesthood of the Roman Church, a friend and disciple of Zwingli and Erasmus, a reformer of no mean reputation, declined an offer to a bishopric, preferring to be crucified for Christ among strange brethren. Bernard Gilpin, *Oxon.*, a member of Christ Church, rector of Essington in Queen Mary's reign, and of Houghton under Elizabeth, a man highly esteemed for his piety, scholarship, boldness, charity, and humility, refused the see of Carlisle,

affirming his insufficiency for the discharge of so great a post.

Desiderius Erasmus, the champion of German Humanism, the restorer of classical learning, the translator of the New Testament, the paraphrast of the Gospels and Epistles, the *protégé* and terror of prelates, cardinals, princes, and popes, the critic of monks and friars, of pilgrimages, indulgences, monastic vows, auricular confession, and of every superstition, the unsparing censor of the absurdities of the prevailing scholastic method, of the abuses of the Church, of the moral corruptions of all ranks, a "Ulysses in caution," the "Balaam of Rome," a sceptic at heart, a left-handed friend of Luther, a lover of comfort more than a lover of the truth, a man of offensive levity and unhappy inconsistencies; this man, "the first who brought the Church from Hales and Holcot to S. Cyprian and S. Augustine, from the fathers to the Scriptures themselves," refused the offer of a bishopric in France, and of another tendered him by Charles V. in Sicily, and might have had a fresh one yearly placed at his disposal, "had

he but had the conscience to digest them."

John Knox, yeoman, Roman priest, Protestant preacher, court chaplain, people's advocate, stern, brutal, callous to human suffering, coarse, self-assertive, declined a bishopric proffered him by Edward, as having *aliquid commune cum antichristo*. Dr. Sampson, the greatest linguist, most competent scholar, and the profoundest theologian of his day, a frequent preacher of Spital sermons, the man whom Cranmer and Ridley ordained *without the clerical vestments*, declined the offer of Norwich at the hands of Queen Elizabeth. Whitehead, "a great light of learning, and a most heavenly professor of divinity," one of the divines employed in revising the liturgy, would not consent to be made archbishop of Canterbury. Rainolds, divinity lecturer at Oxford, famous for his reading, memory, wit, judgment, industry, virtue, probity, integrity, piety, and sanctity of life, abruptly refused a bishopric. And Dr. John Porter, renowned for his argument on the reasoning faculty in brutes, chaplain to the Prince of Wales,

preacher at Lincoln's Inn, in the course of the xviiith century, declined the see of Gloucester.

To enumerate the prelates that were literally forced into the episcopate would require a reference to almost every Christian century.

Gregory, native of Neo-Cæsarea in Pontus, a child of heathen parents, a disciple of Origen, in whom "the true sun began to rise" upon him, and only a layman as yet, thought to escape the burdens of the episcopate by flight. But the good prelate, Phœdimus, the bishop of Amasea, was equal to the occasion, and, ordaining him in his absence, declared him bishop of the city of his birth. This brought him to terms, and, returning, he was elevated to the highest order in the Church, with the usual formalities.

Gregory, the fourth doctor of the Latin Church, of senatorial pedigree, the son of maternal piety and endowments, lawyer, prætor, and chief magistrate of his native city, founder of a monastery and a hospital, and Benedictine monk, summoned by the Roman people, on the occasion of the

plague, to succeed the dead pope Pelagius, entreated the emperor not to ratify the choice of the people, and incontinently fled when, in spite of his protest, the election was confirmed by the imperial edict. But his retreat was discovered, and he was brought back and forced into S. Peter's chair.

Cyprian, lawyer, rhetorician, champion of the "one holy, visible Church," fled on hearing that the clergy and people of Carthage wanted him for the vacant see, and would have escaped out of the window, had there been a passage open. Athanasius, that "puny little fellow," as Julian called him, whose steadfastness saved the Church from ignominious surrender to Arianism, ran away on hearing that the fifty bishops in convention assembled had chosen him as successor to Alexander, late "pope" of Alexandria. John of the "golden-mouth," lured outside the walls of Antioch to a martyr's chapel, was there apprehended by officers of the government, conveyed to the first post-station on the road to Constantinople, there placed in a public chariot, his remon-

strances unheeded, his queries unanswered, hurried on under a military escort from stage to stage, a closely guarded prisoner, and compelled *nolens volens* to accept the see of the great Eastern metropolis, to which he was duly consecrated February 20, 398. Eusebius, of Cæsarea, had such a reluctance to accept the episcopate that it was necessary to employ military force to induct him into his bishopric. Nilammon, a solitary, elected bishop of Gera (Egypt), about the time of the expulsion of Chrysostom from Constantinople, died from terror when the archbishop of Alexandria came to ordain him.

Mark II., "the new Mark," as the Copts call him, hid himself among the monastic cells in the desert, on learning of his elevation to the see of Alexandria, and could not be secured without an official order to bring him, "if necessary, in chains." Simeon, an ascetic, elected to the see of Edessa (761), refused point-blank, and was violently dragged before George, the patriarch, and forcibly ordained.

Ambrose, governor of Milan, hearing the church ring with the shout, *Ambrose*

is bishop, ran out and feigned himself a man of rough, merciless humor, and finally stole away at midnight that he might not be compelled to take up the crozier. Anselm, renowned in history for his exaction of the privilege of investiture, had the pastoral staff thrust into his hand and held there during the ceremony of his election to the archbishopric of Canterbury. Becket, too, immortal for his sacerdotal pretensions, was exalted against his will to sit in that self-same seat of Augustine. Ildefonsus, abbot of Agali, in Spain, in the ninth century, was forced into the see of Toledo. Aldhelm, "the first Saxon whose writings have been preserved, the first man of Teutonic race who cultivated the Latin muse," the monk who composed canticles and ballads, and sung them on the bridges to win and indoctrinate the Saxon peasants who left church in haste as soon as mass was over to avoid the sermon, was compelled to accept the bishopric of Sherburne. Nicholas I., elected pope 867, fled and hid in the Vatican, but was drawn from his place of concealment and raised to the apostolic throne in spite of all his protests.

Desiderius, abbot of Monte Casino, again and again, on the death of Hildebrand, refused to accept the papacy, until at last he was seized by a popular assembly, hurried into a church, and proclaimed pope under the name of Victor III. Four days later he fled back to Casino as the simple abbot, though, after the expiration of a year, he was prevailed upon to resume the pontificate.

William, abbot of Challis, whose name was found on the billet drawn forth from beneath the corporal on the altar, and whose nomination thus made was confirmed by a majority of the clergy there convened, was seized with a trembling and a fear he could not control, and could not be persuaded to accept the archbishopric of Bourges except at the order of the superior of the society, the abbot of Citeaux, and of the papal legate.

Colman, the man who had the three pets—the cock that crowed at night, whenever the turn came for Colman to rise and say his office; the mouse that nibbled his ears, or fingers, or toes till he got up; and the blue-bottle fly that hopped on as he read, and formed a stop at the end of each

sentence, and sat quiet at the end of a paragraph, if he were suddenly called away—was made bishop against his will, and actually ran away and hid himself thereafter for the space of seven years. S. Cosmas, of Jerusalem, who holds second place among Greek ecclesiastical poets, was consecrated bishop of Maiuma, the port of Gaza, to his own great regret. Chrysanthus, ex-governor of Italy, and late lord lieutenant of the British Isles, was dragged out of his hiding-place and invested with the bishopric of the Novatians at Constantinople. Fulgentius, monk, abbot, confessor, manufacturer of mats and umbrellas by the sea-shore, was forcibly elevated to the episcopate of Ruspe, in Africa.

Otto, the chaplain of the excommunicated Henry, refused the bishoprics of Augsburg and Halberstadt, and, but for the intervention of the king, who thrust the pastoral staff into his hands and placed the ring upon his finger, would have declined the nomination to the see of Bamberg, too. Laurence Justiniani, the Venetian, consented to the consecration only at the command of the pope. Thomas of

Villanova would not undertake the responsibilities of the archbishopric of Granada, and only the command of his superiors in the Augustinian order prevailed on him subsequently to accept the see of Valencia.

It is also on record that some of the men whose names were mentioned in connection with the vacant bishoprics of their day, fled beyond recovery, and some even mutilated their persons.

Justus, a child of heathen parents, in the ivth century, hid himself so that he could nowhere be found, and so escaped election to the see of Poitiers. Eusebius, surnamed Emisenus, also put himself out of the road. Mor Ephrem, whose odes the Syrians sang, and whose native sweetness is distilled in his incomparable rhythms on the Nativity, hearing that he was appointed bishop of some town, ran to the market-place and exhibited himself in such an indecorous manner that those who had come to carry him away departed, believing he had gone insane. Ammonius, the monk, cut off his own right ear, that he might disqualify himself for the episcopal office his friends were about to force upon him.

II

VOLO EPISCOPARI

Ut quærat^{ur} cogendus, rogatus recedat, invitatus refugiat, sola illi suffragetur necessitas obsequendi.—*Law of Leo and Anthemius.*

CHAPTER II

VOLO EPISCOPARI

Novatian, a Phrygian, a Stoic, baptized on his sick bed and never sealed in confirmation, yet a presbyter of the Church of Rome, ambitious of the episcopate, selected two desperate characters to fetch him three bishops from some remote part of Italy, as if they were needed to allay the dissensions that had arisen at Rome ; who, when they were come and were heated with wine and surfeiting, were induced, at the hour of four in the afternoon, none of the clergy or people being present, to lay their hands on him and ordain him bishop (251) of the *Cathari*, or “pure ones” (protesting against the discipline which allowed the lapsed to return to the communion of the Church), the first body of “Dissenters,” and destined to last on into the viith century under the name of *Novatians*.

Ischyras, though not admitted to holy orders, having been ordained by none but the presbyter Colluthus, assumed the title of a priest and exercised the sacred functions, and, when detected and reduced by a synod, fled to Eusebius, of Nicomedia, who promised him a bishopric if he would frame an accusation against the hated Athanasius, then in such ill-odor that it was enough to charge him with having ordered his presbyter Macarius to break into the chancel, while Ischyras was officiating, and to overturn the communion-table, break in pieces the sacramental chalice, and burn the holy books; and for this indictment, which he subsequently acknowledged under his own hand to be false in every particular, he was presently ordained bishop of Mareotis by those who deposed Athanasius, and was one of the prelates (349) at the synod of Sardica.

Cyril, in order to ascend the episcopal throne of Jerusalem, consented to repudiate his ordination by Maximus, the confessor, the venerable prelate of that city, and serving a while as a deacon, was rewarded (359) with the coveted bishopric.

On the death of Liberius, bishop of Rome (366), two rival candidates presented themselves, and, before order could be restored, one hundred and thirty-seven dead bodies covered the precincts of a church around which a bloody battle had been fought.

The see of Sebasteia falling vacant (*circ.* 374), Aerius and Epiphanius both became candidates, and, the choice falling on the latter, his friend refused thenceforth to fellowship with him or to forgive him in his heart.¹

Porphyrius, who was standing for the patriarchate of Antioch, frightened away his rival Constantius, and, locking himself and his three consecrators in the chief church, was (404) precipitately elevated to the episcopate, the service being so hurried that some portions of the rite were altogether omitted, the ordaining prelates, having received the promised pecuniary satisfaction, hasting to flee across the mountains.

¹The biographer of Chrysostom observes that on the death of Nectarius, bishop of Constantinople (397), the office was so eagerly coveted that "there came priests unworthy of the priesthood, besetting the palace gates, resorting to bribery, falling on their knees even, before the people."

Sabbatius, a Jewish convert, a presbyter, aiming at the episcopate, and promising, on his oath, never to aspire to the dignity, separated himself from the Novatians, and organized another sect for the observance of the Paschal Feast after the manner of the Jews, and shortly (*circ.* 412) prevailed upon a few undistinguished prelates to consecrate him bishop, among his consecrators being one Hermogenes, whom he had previously excommunicated with curses on account of his blasphemous writings.

Peter, a fuller, a monk, intent on the see of Antioch, stirred up a tumult in the city, hoping to get rid of Martyrius, the occupant of the see, and, his plan succeeding and the patriarch being expelled (469) as a Nestorian in disguise, the ambitious and unprincipled adventurer, who had been brought up to scour, cleanse, and thicken cloth, soon found himself in the place of the prelate he had dethroned: another proof that wickedness often outruns virtue here, and that falsehood is out of reach before truth gets her shoe-strings tied.

When the see of Constantinople was vacant (489), the Emperor Zeno (in whose

reign the HENOTICON was issued), solicitous for the welfare of the Church and craving some sign from heaven for his guidance in the selection of a new patriarch, placed on the altar of the great church of the imperial city two sheets of paper—the one blank, and on the other a prayer to God to send His angel to write on its fellow the name of the person whom He Himself had chosen. Forty days he fasted, and the Church. On the outskirts of the city there stood the church of S. Thecla, a small suburban edifice, whose pastor was one Fravitta, the presbyter; and, during the progress of the fast, it occurred to him that it would be difficult to find a man better qualified for the office than himself, and that his name ought, somehow, to be written on that blank slip. He knew a eunuch of the palace, and a bribe secured his services. When the casket was opened, Fravitta, the presbyter, was found to be approved of God. Great was the joy of the Church and the court. Four months later Fravitta was dead, but the eunuch had not seen the promised gold. Hurrying to the executors of the dead bishop, he told the story and claimed

his reward. And when the emperor heard thereof he bewailed his own simplicity, and ordered the clergy to proceed to an election after the usual manner of the Church.

John, a presbyter, the steward of the church of S. John the Baptist (the bishop's church), of Alexandria, went to Constantinople (480) to obtain leave for the Alexandrians to elect their own bishop on the decease of the then incumbent—a very aged man—and made use of his opportunities to attempt his own appointment, but was compelled to take oath that he would never aspire to the see of Alexandria. On the death of Timothy, which occurred shortly after his return, promising and showering money wherever he went, he procured his own nomination and election. Expelled by the emperor, he went to Rome, and, complaining that he had been banished from his rightful see for upholding the doctrines of Leo and the council of Chalcedon, won the bishop sitting in S. Peter's chair, who, making the discovery shortly after that the appellant had been guilty of perjury, and that for this and nothing else he had been ejected from the see of Alex-

andria, broke his head with the precious balms of the righteous. Of this Timothy, whose episcopal throne this steward coveted, it is recorded that he had instigated the murder of his predecessor, inspired to the deed by the vision of an angel, and had been consecrated by two deposed bishops; and he was nicknamed Timothy the Cat (*Ælurus*), because of the revelations he whispered in darkness and disguise through the cells of the monastery.

Gall, the son of noble parents in the province of Gaul (vith century), a monk and a deacon, lodged, on his return to his native city, with his uncle Impetratus, a priest, whose house was beset with people in quest of a successor to their lamented prelate Quintinian, and who had made up his mind to put his nephew in the vacancy, and had, accordingly, divided the counsels of the meeting, looking to the king for a decision in his favor, to whose help the young man was to appeal in person. Gall was in bed when this intelligence was brought him, and, ere ever he had time to arise, a priest came in to see him, speculating as to the coming man.

“What is the use of the people troubling their heads about it?” blurted out the deacon. “I am going to have the bishopric, and now I am off post-haste to the king; and, mind you, when you hear that I am on my return, bring forth the late bishop’s horse to meet me, that I may ride into Clermont on its back.” We can forgive the priest for reading him a lecture and for shaking him, although we regret that he hurt him against the bed-post. But Gall was no sooner left alone than he dressed and started off to see the king, out-riding and outwitting “the committee,” sent to notify the court that the clergy had filled the vacant see, and securing the royal nomination; and, having been ordained priest, and having enjoyed a dinner given him by the citizens at the expense of the kingdom, he was escorted into Clermont sitting on the episcopal charger, led by the clerical assailant and a host of the clergy and inhabitants, all of whom he won and greatly helped and blessed.

For the bishopric of Rome (536) Vigilius, the deacon, paid the sum of two hundred pounds in silver.

Habencius, desiring the see of Astigi, accused Martianus, its occupant, of practising divination and of admitting women to his apartments, and, on his deposition, on these charges, by a council of Seville (633), the prosecutor was intruded into his place. Five years later, the case having been thoroughly investigated, Habencius was found guilty of conspiracy against the fame and fortune of a brother, and ordered to restore the see and retire in penitence.

Chramlier, bishop of Embrun, obtained his see by means of a forged deed, and he had never been consecrated bishop.

In 1044 the Romans sold the papal crown to Sylvester III., and shortly after it was purchased by John Gratian, an archdeacon, for one thousand pounds of silver.

In the year 1050 Ulf, a Norman, who could scarcely read the missal or his breviary, was appointed to the see of Dorchester by Edward the Confessor, but, on repairing to Rome for confirmation, the pope was so outraged at his ignorance and assurance, that only the bribery of the papal officials availed to fix him in the bishopric.

Hippolytus d'Este, archbishop of Milan

at eleven, cardinal at thirty, and diocesan of eight bishoprics at one time or another, tried for the papacy on the death of Julius III., and again on the death of Marcellus II., and once more on the decease of Paul IV.

Gerald de Barry (*Giraldus Cambrensis*), a famous writer, the historian of the "Conquest of Ireland," and the compiler of the "Itinerary of Wales," an archdeacon of Brecon (*d.* 1220), is said to have spent the last forty years of his life in fruitless efforts to become bishop of S. David's, where he had been educated under the eye of his uncle, the diocesan at that time.

Ranke tells us that, when the cardinals were in conclave, on the death of Paul III., seeking a successor, Cardinal Monte, one of their number, exclaimed: "Elect me, and the day following I will make you my intimates and favorites of the whole college of Cardinals." This he spake to five or six of his intimates. On 7 February, 1550, he was elected.

The reader will recall the forty-four anti-popes of Rome (215 to 1420), to two of whom allusion has been made.

III

BISHOPS DESIGNATE

CHAPTER III

BISHOPS DESIGNATE

About the middle of the III^d century, the see of Rome being vacant, the brethren being assembled in the church for the purpose of ordaining him that should succeed to the episcopate, a dove flew through the building and alighted on the head of one Fabianus, who had come in with others from the country. Immediately the whole congregation, as if moved by the Spirit of God, cried out with one voice, *He is worthy*, and forthwith took and placed him upon the episcopal throne.

A hundred years later the bishops of the province, learning of the death of Auxentius, the wily Arian bishop, met together to elect his successor. The emperor refusing to nominate anyone, as it was "too great an affair for him to meddle in," the prelates went to the cathedral to

take counsel of the people, and there Arians and Catholics raised such a storm between them that the presence of the governor of the city was requisite to the preservation of the peace. On the conclusion of his grave exhortation to the excited concourse, the voice of a child rang out, *Ambrose is bishop*. It was but an instant and the whole company shouted, *Ambrose is bishop, Ambrose is bishop*; and from that hour he knew no rest until he had consented to assume the duties of the bishop of Milan.

On the 26th day of September, 426, Augustine, having taken his seat in the Church of Peace, in the district of Hippo Regius, a large congregation of clergy and laymen standing by, rehearsed the infirmities which old age had laid upon him, and asked leave to designate the presbyter Eraclius, a man of wisdom and unusual modesty, as his successor. Twenty times they all cried out, *He is worthy and just*. Five times they said, *Well deserving, well worthy!* Six times again, *He is worthy and just*. Bishop Augustine expressing his desire that their action should be placed

on record, the people once more shouted twelve times, *Agreed ! agreed !* and then six times, *Thee, our father ! Eraclius, our bishop !* Again resuming speech, when silence had been obtained, the aged prelate asked for their subscription to the record. And twenty - five times they shouted, *Agreed ! agreed !* Then twenty-eight times, *It is worthy, it is just.* Then fourteen times, *Agreed ! agreed !* Then twenty-five times, *He has long been worthy, he has long been deserving !* And the election was complete.

Three years later, Hilary, who had followed his relative Honoratus, the archbishop, to the city of Arles, and who, on his death, was returning to the monastic community on the peaceful isle of Lerins, was apprehended on the way by messengers from the citizens, brought back, and forthwith elected, confirmed, and consecrated in the room of Honoratus, who had designated him as his successor. But never had the pursuing force recognized the fugitive, but for a dove that settled on his head, and by that sign they knew him, the designate of heaven as well.

In the same century, one Samson, son of Amwn Dhu, a petty prince in Armorica, an ascetic, a deacon, a priest, an abbot, and a hermit, had a dream in which he saw three bishops in glittering vestments, with gold mitres on their heads (the apostles Peter, James, and John), and heard them recite over him the office of ordaining bishops. Never had man, since the earliest days, such good authority for assuming the duties and office of the episcopate. No wonder he felt himself a bishop all the way through! In the early morning light he repaired to the prelate who had ordained him deacon and informed him of his vision. What was Dubricius to do? What *could* be done with a man injected into the succession by the apostles themselves? Clearly it would never answer to re-consecrate him. But he could give him a bishopric. And this he did, sending him to Dol, in Wales, and with him two coadjutor bishops consecrated in the usual way!

Remigius was a noble, and only twenty-two, when, standing in the great church at Rheims, where the clergy and people were

assembled to elect a bishop, a ray of sunlight, piercing a small clere-story window, fell on his head and irradiated his face, transfiguring and glorifying his features until it seemed as though the Spirit of God had set His seal upon him and designated him as the man of His choice. Instantly there was a cry for the ordination of Remigius, and all the congregation, as one man, declared for him as their bishop.

Hildebrand, the iron-handed blacksmith's son, had been the counsellor of four popes, and, as archdeacon, was officiating at the obsequies of Alexander II., when all at once the walls of the old Lateran church rang with the shout, *Hildebrand is pope ! S. Peter chooses the Archdeacon Hildebrand !* In vain the archdeacon's protest. Cardinal Hugh the White stepped to the front and, in a voice that drowned even the roar of the multitude, cried out : " Well know ye that since the days of the blessed Leo this prudent archdeacon has exalted the Roman see, and delivered this city from many perils. Wherefore we, the bishops and cardinals, with one voice, elect him as the pastor and bishop of your

souls." Then again the people thundered, *It is the will of S. Peter. Hildebrand is pope.* And immediately he was led to the papal throne and enthroned in the chair of S. Peter.

Of William, Abbot of Challis at the opening of the XIIIth century, it is written that he was elevated to the archbishopric of Bourges by the circumstance of his name appearing on the billet drawn forth from under the corporal, where it had been placed with several others before mass; an indication, as the majority of the clergy present thought, that he was to be numbered with the apostles.

IV

AGE OF CONSECRATION

“But concerning bishops, we have heard from our Lord that a pastor who is to be ordained a bishop for the churches must be . . . not under fifty years of age.”
—*Apost. Constitutions*.

Six councils (314-581) named thirty as the minimum age.

CHAPTER IV

AGE OF CONSECRATION

The great Athanasius could not have been more than twenty-eight (twenty-three, say some) at the time of his consecration. The haughty and contentious Hilary, the champion of the autonomy of the Gallican Church, was consecrated (429) archbishop of Arles at the age of twenty-nine. John, surnamed The Silent, was consecrated (481) bishop of Colonia at the age of twenty-seven. Remigius, the apostle of the Franks (457-530), was consecrated at the age of twenty-one. Kentigern (S. Mungo), who, early in the vith century, evangelized the region lying between Solway Firth and the Clyde, the founder of the monastery and see of S. Asaph, in Wales, the true apostle of the Scots, was made bishop at the age of twenty-four. About the same time Leo-

nore, a disciple of S. Iltut, in Wales, a youth of brilliant abilities, was advanced to the episcopate at the age of fifteen, and immediately crossed over into Brittany, at the head of seventy-three disciples, and founded a monastery for the better prosecution of his work of evangelization.

In the year 925 a child of five years was made archbishop of Rheims. Thirty years later the occupant of S. Peter's chair (John XII.) was a youth of eighteen. Benedict IX. (1033-48) was but a boy of ten when elected to the papacy.

At the age of twenty-five Cellach became primate of Ireland and sat in the synod of Rathbreasil (1172), at which the papal legate presided. Celsus, archbishop of Armagh, was consecrated (1105) at the age of twenty-six.

S. Louis, the second son of Charles II. and Mary of Hungary, the brother of Charles Martel, several years a prisoner for the good behavior of his father, a priest, the friend and benefactor of the cobbler's son of Cahors, who subsequently became Pope John XXII., at Avignon, was elevated to the bishopric of

Toulouse at the age of twenty-two (1296), and died the following year.

The bishopric of Metz falling vacant (1383), the pope conferred it on Peter of Luxemburg, son of Guy of Luxemburg, count of Ligny, lord of Roussy, then archdeacon of Dreux, and also advanced him at once to the cardinalate. The newly made bishop, aged fourteen, made his entry into his diocese sitting on an ass and with his feet unclothed. He died in his nineteenth year.

Hippolytus d'Este, son of Hercules d'Este, duke of Ferrara, and Eleanor of Arragon, was archbishop of Strigonia at the age of eight; a cardinal at seventeen; and, before he was twenty-one, held the archbishoprics of Capua and Milan, and the bishoprics of Ferrara, Agria, and Grau (1497). His nephew, Hippolytus d'Este, son of Alphonso I., duke of Ferrara, and Lucrezia Borgia, who succeeded him, was promoted to the archbishopric of Milan at the age of eleven.

Charles Borromeo (1560), at the age of twenty-two, and not yet in deacon's orders, was put in possession of the see of Milan

by his uncle, Pope Pius IV. Richelieu, cardinal and statesman, was consecrated bishop in his twenty-third year.

George Neville, son of Richard, earl of Salisbury, canon of York and Salisbury at the age of fourteen, was appointed bishop of Exeter when he had attained the age of twenty-three, and, "as he could not be consecrated for four years, he had a bull to receive the profits."

V

NUMBER OF CONSECRATORS

We command that a bishop be ordained by three bishops, or at least by two ; but it is not lawful that he be set over you by one.—*Apostolical Constitutions*, iii., 20.

Let a bishop be ordained by two or three bishops.—*Apostolical Canons*, i.

Let no bishop be ordained without three bishops. If any think that he alone is sufficient for the ordination of a bishop, let him understand that no one can presume to do this unless he has seven other bishops associated with him.—*Council of Arles* (A.D. 314), *Can. xx.*

It is especially fitting, that a bishop be appointed by all the bishops who are in the province. But if such a thing be difficult . . . it is becoming that at least three be gathered to the same place, the absent bishops also giving their votes and expressing their agreement by letters ; then the ordination is to be performed.—*Council of Nicæa* (A.D. 325), *Can. iv.*

CHAPTER V

NUMBER OF CONSECRATORS

Fiacc, a pupil of Duffack, the poet-laureate of Ireland, was consecrated bishop by S. Patrick alone, and so was one Hogan, another "regionary bishop."¹

Keutigern, the base-born, the foundling, the man whose feet, shod with the preparation of the gospel of peace, brought salvation to the Britons and Scots scattered from the mouth of the Clyde to the mouth of the Mersey, the founder of monasteries, the confessor of queens, was consecrated to the episcopate by a single bishop summoned from Ireland for that purpose. Columba, of royal lineage, creator of thirty-seven monasteries in Ireland alone before he had reached the age of twenty-five, poet, scholar, warrior, penitent, exile, missionary, apostle, father of Iona, went to Bishop

¹ Irish consecration was usually by one bishop only, and the custom survived till the XIIIth century.

Etchain to be advanced by him to the episcopate, but was ordained priest instead, the prelate blundering. S. David, priest, monk, abbot, patron of Wales, was consecrated by one bishop only. Dubricius and Teilo, other Welsh bishops, had but one consecrator each.

Augustine, the head of the Italian mission in England, writing to Pope Gregory as to the validity of consecration by a single bishop, received answer (601 A.D.): "In the English Church, while you are the only bishop, you cannot ordain a bishop otherwise than without other bishops." Fifty years later, Fridona, a Saxon, the first English archbishop, was consecrated by Ithamar, the bishop of Rochester, alone — "the first English bishop consecrating the first English archbishop."¹ Theodore, archbishop of Canterbury, in the same century, the founder of the diocesan system of the Anglican Church, consecrated, unassisted, three new bishops for the three new divisions of the diocese of

¹ Bede says that at this time there was no other bishop in all Britain canonically ordained besides Winni, bishop of the West Saxons.

York, to wit:—Bosa to York, for the kingdom of Deira; Eata to Hesham, with Lindisfarne, for the kingdom of Bernicia; and Eadhed, for the province of Lindsey.

Evagrius was elevated (389) to the see of Antioch by Paulinus alone, and his episcopal authority was acknowledged by the African and Latin bishops. Siderius was rendered competent to assume the duties of the bishopric of Palaebisca by the imposition of the hands of a single bishop, and Athanasius recognized the validity of his consecration. Augustine, bishop of Hippo, appears to have had but one consecrator. Bassianus was made (444) bishop of Ephesus by Olympus, the bishop of Thedosiopolis, alone, and the act was recognized by the emperor and subsequently sanctioned by Proclus, the patriarch of Constantinople. Dioscorus, patriarch of Alexandria, the successor of the anathematizing Cyril (444), was consecrated by two bishops only. Peter Mongus was (477) advanced to the same see “by two deprived bishops, if not by a single bishop,” and, although deposed by the emperor, he was subsequently reinstated as patriarch. On the death of a

bishop of Rome (555) his successor, who took the name of Pelagius II., was consecrated by two bishops—John, of Perusium, and Bonus, of Ferentium—assisted by Andreas, *presbyter of Ostia*.¹ At the opening of the ixth century, Cardag and Jaballaha, two of the members of the Nestorian mission, were advised by Timotheus, the Nestorian patriarch, to ordain other bishops to succeed them, and to supply *by a copy of the Gospels* the lack of a third prelate to assist in the consecration.

In 1528 Peter Magnusson, bishop of the see of Westeraes, consecrated a number of bishops for various vacant sees in Sweden; and then (1531), assisted by one of them, Magnus Sommar, bishop of Strengness, he consecrated Laurence Peterson, archbishop of Upsala. In 1724, Cornelius Steenoven was consecrated archbishop of Utrecht, for the Jansenist Church, by Dominique Marie Varlet, a titular bishop, whose title was Bishop of Babylon, and who was at the time under sentence of suspension because

¹ Bellarmine cites the permission of certain popes to make up the number three by calling in the assistance of two or more mitred abbots, one bishop being always present.

he had ministered the rite of confirmation at Amsterdam for the disfavored Church of Holland. The next year, on the death of Steenoven, this same appellate bishop, at the request of the chapter of Utrecht, consecrated Barchman Waytiers to the vacant archbishopric. In 1733, Waytiers dying, Theodore van Croon, the choice of the chapter, was consecrated in his room by the same bishop of Babylon. In 1739, this Croon dying, the bishop of Babylon was again invited to consecrate for the Dutch episcopate, and in October of that year Peter John Meindaerts was duly elevated to the vacant archbishopric. Rome still refusing to consecrate any bishops for the Dutch Church, and excommunicating all concerned in these functions, the new archbishop proceeded (1742) to consecrate a bishop for Haarlem, and in 1758 added one for the see of Deventer. On the 11th day of August, 1873, the bishop of Deventer consecrated Dr. J. H. Reinkens, of Cologne, first bishop of the "Old Catholic Church"; and on the 18th of September, 1876, Bishop Reinkens raised Edward Herzog to the episcopate, to serve the "Old Catholics" in Switzerland.

In the year 1733, Roger Lawrence, the learned author of "*Lay-Baptism Invalid*," was consecrated as a bishop for the Non-jurors by Campbell, the Scottish bishop, acting alone and on his own authority. Subsequently these two bishops consecrated Thomas Deacon. And a little later, Thomas Deacon elevated to the episcopate one J. P. Brown, presumably a brother of the earl of Annandale. Although the Non-jurors, as a regularly constituted church, with its bishops, priests, and deacons, became extinct with the death of Gordon, its last regular bishop, in 1779, yet the Separatists continued some years longer to consecrate bishops of their own,—Thomas Deacon, in 1780, consecrating Price and Cartwright; Cartwright, in 1795, consecrating Garnet; and Garnet consecrating Boothe a little later. No Nonjuring bishop has been consecrated since.

On the repression of the Gallican Church by the malignant forces of the French Revolution, a body of new bishops were appointed and consecrated by Talleyrand, the bishop of Autun.

VI

LAYMEN RAISED TO THE EPIS-
COPATE

CHAPTER VI

LAYMEN RAISED TO THE EPISCOPATE

The first Gregory in the see of Nazianzum, the father of the more famous Gregory, his successor, was not in orders when elevated to the episcopate. Simplicianus, a man of noble birth and great wealth, was but a layman when elected (346) to the bishopric of Autun. Leontius, bishop of Antioch (348), had been previously deposed because of self-mutilation. Basil, a learned doctor of medicine, was suddenly ordained (366) to the see of Ancyra. Eusebius was a layman and unbaptized at the time of his election (362) to the episcopal supervision of the Church in Cappadocian Cæsarea. Hillary (*Malleus Arianorum*), the author of a "History of Synods," and of treatises against the Arians, was chosen bishop of Poitiers, in Gaul (*circ.* 353), while in the ranks of the laity and a married man. Marathonius was made bishop

of Nicomedia (356) while paymaster of the prefects of the Prætorian Guards. Epiphanius, a convert from Judaism (366), being in the forum one day, was seized by Pappus, the aged prelate of Cytria, taken into the church, and ordained, first deacon, then priest, and then bishop of the city of Salamis, in Cyprus (where they then were), the neighboring bishops consenting. Amphilochus, an advocate, was a layman one year (374) and a bishop the next. Ambrose was governor of the province of Milan, and unbaptized, when the voice of a child designated him as bishop; and eight days thereafter he was seated on the episcopal throne. Nectarius was a senator and prætor of Constantinople, in the latter half of the same ivth century, when selected by the emperor to succeed Gregory Nazianzen in the administration of the affairs of that archiepiscopal see, and only a catechumen, and wore, at the time of his consecration, the white dress of the neophyte under the robes of the bishop. According to Chrysostom, Philogonius was taken from the judge's bench to fill the bishop's throne at Antioch.

Synesius, a disciple of Hypatia, was an agriculturist, a sportsman, a pagan, a philosopher, as well as a married man, when elected (410) to the see of Ptolemais, in Egypt. Germanus, the hereditary ruler of Auxerre, a rough and eager huntsman, was seized by the mob, at the instigation of the aged prelate, while storming at the prelatical intolerance that had destroyed his antlers, which he had affixed to a tree in the centre of the town, dragged into the church, divested of his sportsman's gear, forced to his knees before the altar, ordained to the priesthood, and then and there elected (418) to the episcopate of his native city, in the room of his consecrator, the venerable Amator, who presently passed away, as he had anticipated. Thallassius had been governor of Illyricum, and the emperor was intending to appoint him prætorian prefect, when Proclus, the archbishop of Constantinople, suddenly laid hands on him and ordained him (439) bishop of Cæsarea in Cappadocia. Glycerius had scarcely asserted the imperial title at Ravenna, in succession to Olybrius, when (471) a serious defeat decided him

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to abandon the crown he had thought to wear as emperor, and to put the episcopal mitre in its place, and to settle down to the duties of the bishopric of Salona. Eucherius was only a monk, and, therefore, a layman, when he was ordained to the see of Lyons. Sidonius Apollinaris (*Caius Sollius Modestus*), the Latin author and poet, was only a layman when elected (472) to the episcopate of Lyons, and he accepted the office most reluctantly.

Paulus, bishop of Meriden, was a physician when summoned (530) to the episcopal throne. Arnulf, the founder of the Carolingian dynasty (born 580), was forced to accept the bishopric of Metz while yet a layman.

Aetherius, who died at the opening of the viiith century, was a distinguished senator at the court of King Guntram when made bishop of Lyons. Desiderius was prime minister and treasurer of Dagobert I. when raised to the episcopate.

Gregory, who succeeded the indefatigable Anglo-Saxon missionary, Willibrord (739), in the administration of the see of Utrecht, Germany, was never consecrated

a bishop. Sergius, metropolitan of Ravenna (760), rose to the episcopate from the ranks of the laity. Constantine was not in orders when (767) he was elected pope. Chrodegang was prime minister and *referendarius* when (762) made a bishop.

Photius, elected to the patriarchate of Constantinople (858), was made monk, reader, subdeacon, deacon, priest, and bishop within six days, and was then deposed for receiving orders by accumulation.

Gregory, who was consecrated archbishop of Dublin 1121, and under whom Dublin shook off the yoke of Canterbury, was a simple layman at the time of his election. Henry II. gave Lincoln to his natural son, a mere lad, who held the see for eight years, though he was not even a priest, when he resigned it to become his father's chancellor. And in the next century both Pope Innocent and King John conferred the see of Norwich on Pandulf, a papal deputy, who did not consent to consecration until he had been seven years in the enjoyment of the revenues of the bishopric.

William von Ketteler, who was bishop of Münster from 1553-57, when he resigned, had never been consecrated. Bishop (?) Ernest, of Bavaria, was never consecrated, and yet he died, in 1612, archbishop of Cologne and bishop of four other sees. The same may be said of John, of Bavaria. And as late as 1640 the bishopric of Mentz was held by a layman, Henri de Bourbon, bastard son of Henri IV., to whom it was assigned by the great Richelieu himself.

It is, perhaps, worthy of mention in this place that the saintly Borromeo was only twenty-two, and not yet in deacon's orders, when the pope (1560) conferred on him the archbishopric of Milan, one of whose prelates, Octavian Archimboldi, had died (1494) unconsecrated, to be succeeded by a youth of twenty-one, and, after him, by a boy of eleven, who held in the course of his life, "either in succession or together, as many as eight bishoprics," and who never entered the city of Milan during all the thirty years that he was its archbishop.

King James determined to restore episcopacy to Scotland, three divines of the

Scottish Presbyterian Kirk, Messrs. Spotswood, Lamb, and Hamilton, were, on October 21, 1610, advanced at once to the episcopate, without previous ordination as deacons or priests, the bishop of London, one of the consecrators, citing as precedents the cases of Ambrose, Nectarius, and Eucherius. Spotswood became archbishop of Glasgow; Lamb, bishop of Brechen; and Hamilton, bishop of Galloway. Fifty years later, Charles II. having come into the place of his father, episcopacy was again established in Scotland (1662), by a royal commission requiring the bishops of London and Worcester to ordain and consecrate, according to the rites and ceremonies of the Church of England, four Presbyterian divines, who, having renounced their Presbyterian orders, "were, in one and the same day, ordained, first deacons, then priests, and last of all, bishops," and entered, respectively, into possession of the sees of S. Andrews, Glasgow, Dunblane, and Galloway.

VII

DEACONS RAISED TO THE EPIS-
COPATE

There is no evidence to show that when laymen or deacons were elected to the episcopate the intermediate orders were always first conferred. Cyprian was never a deacon. Basil the Great had been only reader and presbyter. Augustine, of Hippo, skipped the diaconate. Martin of Tours, Eusebius of Cæsarea in Cappadocia, Epiphanius of Salamis, Germanus, Thalassius of Cæsarea in Cappadocia, etc., were rushed into the episcopate from the ranks of the laity, some of them neophytes, some catechumens only, and, probably, were made bishops *per saltum*, as Bingham and Haddan assert was not infrequently the case, or received all orders by accumulation. Ambrose passed in eight days from the commonalty of the *audientes* or *genuflectentes* or *competentes* to the throne of a prince of the Church. Bishop Gaerbod, missionary to the Franks, confessed that he had never been ordained deacon or priest.

CHAPTER VII

DEACONS RAISED TO THE EPISCOPATE

About the year 260, Eusebius, a deacon, was appointed bishop of Laodicea, in Syria. When Cæcilianus, archdeacon of Carthage, was hurriedly consecrated to the vacant see of that city (311), the opposition, headed by a wealthy and bigoted widow, proceeded immediately to the election and enthronement of a counter-bishop, Majorinus, a lector. Athanasius was but a deacon when (328) he was elevated to the episcopate. On the death of the unfaithful Liberius, who had subscribed to the condemnation of Athanasius, the adherents of the Nicene Creed at Rome chose the deacon Ursinus as his successor. Martin of Tours seems to have been but an exorcist (371) when, yielding to the popular clamor, the bishops, assembled to consecrate a successor to the late prelate, laid

their hands on him, dirty, unkempt, and poorly clad, and made him bishop of the Church of Tours. Chrysostom secured the see of Ephesus for Heraclides, one of his own deacons, and (in order to get rid of him, perhaps) ordained to the bishopric of Heraclea, in Thrace, Serapion, a deacon, whose officiousness had involved the Church in Constantinople in no end of trouble. Augustine, the Numidian bishop of Hippo, offered the new see at Fussala to one Antonius, a reader, and the primate ordained him, though, as the historian remarks, he had had no experience of any other office.

Peter Mongus was only a deacon when elected (477) by the Monophysites of Alexandria to succeed Timotheus Aelurus in the administration of the affairs of that see. Esaias, a later occupant of the same episcopal throne, made so glorious by Athanasius, was also only in deacon's orders when raised to this fore-seat.

Perthelm was deacon of Aldhelm of Sherborne, when he was made the first bishop of Galloway, Scotland, with his see at Candida Casa. Peter, bishop of Apa-

mea (518), had been neither monk nor priest. Dioscorus, Agapetus, and Vigilius, three popes of the viith century, were but deacons when elected successors to S. Peter. Deusdedit had not risen to the priesthood when he was elected (600) by the clergy and people to the see of Milan. Paulinus, the missionary, the first archbishop of York, was only a monk when (627) he was elevated to the episcopate. John, a disciple of Gallus (S. Gall), was a simple deacon when, at his master's instigation, he was forced (615) into the see of Constance. And John IV., Boniface III., Benedict IX., and Gregory VI., were deacons when it fell to them to wear the papal tiara. Thomas Becket hardly gained the archiepiscopal throne of Canterbury, because of the protests of the bishops of the kingdom against the sudden elevation of a deacon over them. Priested one day, he was consecrated the next.

VIII

BISHOPS WITHOUT A DIOCESE

I.—CHOREPISCOPI

CHAPTER VIII

BISHOPS WITHOUT A DIOCESE

I.—CHOREPISCOPI

These were the earliest assistant bishops, and did duty for the diocesan in villages and rural districts—hence their names, “country bishops”—and were without independent authority or jurisdiction.

They first appeared in Asia Minor, where, in the III^d century, they acted as *vicarii* of the city bishops.

In the IVth century they had risen into such prominence that no fewer than fifteen of them had seats in the Nicene Council and subscribed to its proceedings, and their names were: Gorgonius, Stephanus, Euphronius, Rhodon, Theophanes, who subscribed themselves *chorepiscopi* of the province of Cappadocia; Hesychius, Theodore, Anatolius, Quintus, Aquila, *chor-*

episcopi of the province of Isauria ; Palladius and Selucius, *chorepiscopi* of the province of Cœlosyria ; Theustinus and Eulalius, *chorepiscopi* of the province of Bithynia ; Eudœmon, *chorepiscopus* of the province of Cilicia. Two of these—Stephanus and Rhodon—had previously sat in the council of Neocæsarea (*circ.* 314), and subscribed themselves *chorepiscopi* of the province of Cappadocia ; and this was the council that likened them (in canon xv.) to The Seventy, *i.e.*, as inferior to the bishops paramount.

But more numerous than the diocesans (and Basil the Great, bishop of Cæsarea in Cappadocia, who died 379, had no fewer than fifty in his employ, and that, too, after the division of his province), and their equals in spiritual dignity, it soon became necessary to erect a breakwater against their ambition and encroachments. The council of Antioch (341) took vigorous hold of the question and passed a canon (x.) limiting the field of each one, and putting it out of their power to ordain either a presbyter or a deacon “without the bishop of the city to which his district is

subject." Twenty-four years later the council of Laodicea enacted a canon (LVII.) forbidding the ordination of any more bishops for towns or villages, and directing that visiting presbyters should discharge their duties under the supervision of the bishop of the city. At the council of Riez, France, convened (439) by Hilary of Arles, Armentarius, a young noble who had been consecrated to the see of Embrun by two bishops only, was declared incapable of serving as diocesan, or of assisting at any episcopal consecration, and remanded to the tender mercies of some city bishop for employment as a *chorepiscopus*, but without the power of ordaining even the lowest order. Only one *chorepiscopus*, Cæsarius by name, who subscribed himself as of Alce, was officially present at the council (431) of Ephesus. And at the council of Chalcedon (451) no *chorepiscopus* subscribed in his own name, only as the delegate of his diocesan.

Were they real bishops, consecrated, as they were, by one bishop only, the bishop of the city to whose jurisdiction they belonged? To mention one instance out of

many, it is on record that a Cappadocian *chorepiscopus*, in this century, regardless of the decision of the ecumenical council of Antioch, ordained a priest for a monastery; and Cæsarius, another "country bishop," assisted (433) in the deposition of the patriarch Nestorius. That they sat and subscribed in the general councils is also evidence of the reality of their episcopal character.

Were they only presbyters, not bishops at all? It is to the point that Theodoret, bishop of Cyrus, deposed for heresy, appealing to Leo, bishop of Rome, for his decision, intrusted his petition to "the reverend and godly presbyters, Hypatius and Abramius, *chorepiscopi*." Among the Nestorians and Jacobite Syrians they were simply presbyters.

That they were sometimes ambitious and a source of danger to the diocesan, is illustrated in the misfortunes that overtook Nonnus, the bishop of Amid, who (505) commissioned his *chorepiscopus*, Thomas, to recall the people who had fled from Amid on the approach of the hostile Persians, and who made such use of his op-

portunities, while away from home, that he secured the banishment of Nonnus to another see, and his own appointment to the one he had coveted and caused to be vacated.

IX

BISHOPS WITHOUT A DIOCESE

II.—COADJUTOR BISHOPS

CHAPTER IX

BISHOPS WITHOUT A DIOCESE

II.—COADJUTOR BISHOPS

In his "Lives of Illustrious Men," Jerome tells us that to Narcissus, the aged prelate of Jerusalem, it was revealed that the next day a bishop would enter the city on whom should rest part of the episcopal burden of that apostolic see. The next day Alexander, bishop of Flaviopolis in Cilicia, on a pilgrimage to the Holy Land, reached the City of David and, as all were on the outlook, was immediately accosted. The question of coadjutorship, however, was so altogether new and novel that it was deemed essential to obtain the sanction of the whole episcopate of Palestine to the arrangement. The synod having been convened and unanimous consent given (213), Alexander entered on his duties, the first

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“assistant bishop” on record, and without right of succession.

Fifty or sixty years later Anatolius, an Alexandrian of great learning and charity, was consecrated coadjutor and successor to Theotecnus, bishop of Cæsarea in Palestine, although, subsequently, on the death of his friend Eusebius, he undertook the episcopal oversight of the see of Laodicea in Syria.

About the middle of the next century Macarius, one of the successors of Narcissus, ordained a certain Maximus bishop of Diospolis, but the members of the Church of Jerusalem insisted that Maximus should remain with them, and, after the death of Macarius, he succeeded to the government of the Church.

Basil was summoned (365) from the retirement of his monastery to act as coadjutor to Eusebius, the metropolitan of Cæsarea in Cappadocia, and it was distinctly understood that his tenure of the office should expire on the death of the metropolitan. Five years later, Eusebius having passed to his reward, at a popular meeting of the Christians of the city, Basil

was elected to the vacant see, by acclamation.

On the death of Athanasius (373) Peter, his coadjutor, who had been selected by Athanasius as his fellow-laborer, and whose nomination had been confirmed by the suffrage of all concerned and interested, was compelled to await the action of the neighboring bishops before succeeding to the patriarchal chair of Alexandria.

Gregory of Nazianzus refused to serve as bishop of the see of Sasima, a squalid, noisy village to which he had been consecrated, and became coadjutor to his father, the aged prelate of Nazianzus, but on the express condition, as he tells us in one of his orations (VIII.), that he should not succeed him.

Augustine began his episcopate as coadjutor to Valerius, the aged diocesan of Hippo, and in ignorance of the canon of the council of Nice, which refuses two bishops to one see. Some years later (426), when he was himself in need of episcopal assistance, he alluded to the fact, in the audience of the clergy and laymen assembled to give him an "assistant,"

and expressed the wish that his successor should not be exposed to the same censure. It has been said of Augustine that he did not "succeed," but "accede," to the see of Hippo Regius.

A bishop of Barcelona, in Spain, wishing to make a neighboring bishop his coadjutor and successor, secured the consent of the metropolitan, the comprovincial bishops, and the whole of his own diocese, but when the pope (Hilary) heard thereof the whole proceeding was condemned, and a Roman Council (465) confirmed the papal sentence. Had this brother bishop not been also the heir of the incumbent of the see of Barcelona, the arrangement might have been allowed.

In the year 722, Winfrid (later Boniface) was offered the coadjutorship of the see of Utrecht, with the right of succession to Willibrord, archbishop; but it was peremptorily declined.

Agobard, who was made (813) coadjutor to Leidrad, archbishop of Lyons, oppressed by age and infirmities, was compelled, on the retirement of the archbishop to a monastery, three years later, to obtain

the consent of the emperor and the entire synod of Gallican bishops, in order to qualify as his successor. According to another account, the emperor and some few bishops supported Agobard's nomination, but the great body of the Gallican episcopate opposed it, and a synod at Arles decided that Leidrad should return to his see, and that in the future no more *co-episcopi* should be appointed.

X

BISHOPS WITHOUT A DIOCESE

III.—REGIONARY BISHOPS

CHAPTER X

BISHOPS WITHOUT A DIOCESE

III.—REGIONARY BISHOPS.

Next after the apostles, though separated from them by two full centuries, Dionysius (martyred 272), "the apostle of the Gauls," is on record as a bishop without a fixed work or jurisdiction, free to settle where he will, and to choose his own field of labor. After years of successful effort among the heathen of that country, Gregory the Illuminator was made (302) bishop of Armenia, with a roving commission. Ulphilas, "the apostle of the Goths"; Frumentius, "the apostle of the Abyssinians"; Theophilus, of Diu, "the apostle of the East Indies," were all regionary bishops of the ivth century.

The first bishops of Scotland, Ninian (*d.* 432) and Palladius (*d.* 435), had no

fixed dioceses. There is a legend that in the middle of the next century one Leonore, a disciple of Iltut, in Wales, was consecrated bishop by Dubricius, and that he elected to go to Brittany in search of heathen to evangelize.¹ The head of the Italian mission to England (596) was a Roman monk, who was consecrated later by the general title of the "Bishop of the English," with permission to fix his see wherever he would.

In the year 626, Amandus, favored with a vision in which he saw S. Peter ordering him to carry the Gospel to the heathen, was consecrated regionary bishop and labored twenty years in the country of Ghent and Antwerp, and at the end of that time was appointed bishop of Mästricht. On the resignation of Emmeram, who had been consecrated regionary bishop, and subsequently appointed to the see of Ratisbon, the services of another regionary bishop,

¹ It is stated that almost the only bishops in Bavaria during this century were those that had been consecrated elsewhere and had no jurisdiction. Subsequently canons were passed inhibiting the *Scoti* (or Irish bishops) from officiating on the Continent, so numerous and headstrong had they become.

from Poitiers, were secured (649), and he was detained three years. Willibrord, the Anglo-Saxon missionary (690) in North-western Germany, was ordained bishop of the Frisians by the pope, and, when he went to Rome, his place was taken by Suidbert, consecrated a regionary bishop by Wilfrid in Mercia (693). On Willibrord's return, Suidbert went to the land of the Bructerians, and later, dislodged by a Saxon invasion, founded a monastery and missionary school at Kaiserwerth. Paulinus, the first archbishop of York, had been ordained (625) bishop of the Northumbrians.

Corbinian, a regionary bishop, succeeded Bishop Rupert, "the apostle of Bavaria" (716), who had returned to his former see of Worms, and founded (717) the bishopric of Freisingen. Winfrid, the Saxon monk, "the apostle of Germany," was consecrated (723) regionary bishop of Germany by the name of Boniface, with general jurisdiction over all whom he might win from paganism; and it was not until 732 that he became archbishop, entrusted with the task of founding bishoprics in Germany; and not until the year 745 that he

was able to find a city where he could place his "metropolitical chair."

When the pope consecrated Methodius metropolitan of Moravia (868), he also raised his brother Cyril to the episcopal office, but without assigning him a see; and before a jurisdiction could be secured for him, this "apostle of the Slavs" had been translated to Paradise.

In 1171 Fulco, a monk, was consecrated bishop of Finland and Esthnia, but seems to have selected for himself another field of labor.¹

¹ For other regionary bishops, see Chap. XIX. The majority of missionary bishops were little more than *episcopi regionarii*.

XI

BISHOPS WITHOUT A DIOCESE

IV.—TITULAR BISHOPS

CHAPTER XI

BISHOPS WITHOUT A DIOCESE

IV.—TITULAR BISHOPS

Perhaps the earliest mention of bishops ordained to no see occurs in the ecclesiastical history of Sozomen, who informs us (B. VI. c. 34), that some time during the ivth century Lazarus, Barses, and Eulogius were elevated to the episcopate "on account of their purity of life." The title was an honorary one altogether, and in the nature of a degree. About the year 780, Etherius figures as titular bishop of Osma, a district then under Saracen rule. One hundred years later, one of the "apostles of the Slavs," Cyril, the brother of Methodius, was consecrated bishop by the pope, but not assigned to any see, and he died before any could be found for him. In the year 957, after the revolt of England north of

the Thames, the Witan decreed that Dunstan (who had been banished from the kingdom by Æthelgifu, the mother of the queen of the south, on account of his fearless rebuke of the king's unlawful relations with her daughter) should receive the episcopal dignity, and, though there was no see vacant, he was immediately consecrated bishop. The Crusades founded a number of sees in the East, "the occupants of which retained their titles even after their expulsion, and found employment as assistants of Western prelates (suffragan bishops). This gave rise to the institution of *Episcopi in partibus* (sc. *infidelium*), which has continued ever since, in testimony of the inalienable rights of the Church."

In the year 1382, one William Bottlesham, who was known by the official title of *Episcopus Navatensis*, was summoned to the Convocation House, London, to take counsel with the Church authorities against the Wicklivites. Sixty years previously (1311), the council of Ravenna had referred to these titular bishops as *ignoti et vagabondi episcopi*. In 1531, a Bishop of

Sidon figured extensively in England. Robert Wauchope, who introduced the Jesuits into Ireland (1541), was titular bishop of Armagh, and, two years later, was appointed archbishop by the pope. About the same time, one Robert King, *Episcopus Roannensis*, a see in the province of the archbishopric of Athens, was translated from his imaginary diocese and made bishop of Oxford. Cranmer invited a clerk, known as *Episcopus Hippolitanum*, to assist him in conferring orders.

After the accession of Elizabeth, a titular Irish bishop of Killaloe, headed an army of Italian brigands collected for the invasion of Ireland; and a few years later, one Maceogan, a titular bishop, fell fighting against the royal forces. In the time of Charles I., as quaint old Fuller tells us, one Richard Smith, titular bishop of Chalcedon, bishoped it over the Roman Catholics, and was opposed by one Nicholas Smith, who averred that a bishop over the English Catholics was useless in times of persecution, and that he was burdensome to the Church, and that this bishop of Chalcedon

was uncanonical, because he was only a bishop *ad bene placitum papæ*, "at the pleasure of the pope," and not for life, and that he was simply a delegate and not an ordinary. And Mozeley, in his *Reminiscences*, has an amusing story of how Dr. Morris, "Bishop of Troy," for many years one of the best known names in London, was called to order one day, after sermon, in the vestry, by Frederick Faber, and informed that his see really lay in Magna Græcia, and not, as he had hinted in his eloquent discourse, in Asia Minor, in the Troas.¹

Titular bishops were not unknown among the Presbyterians of Scotland, not even after the adoption of the Presbyterian form of government by Parliament. They were unconsecrated "superintendents," but they went by the name of bishops; and, after the accession of James I., three of them (1610) were actually elevated to the episcopate by prelates of the Anglican Church. In 1705, two bishops (Sage and Fullarton), without diocesan jurisdiction, were privately con-

¹ See Chapter V. for account of "Bishop of Babylon" (1724-1739).

secrated at Edinburgh ; and, four years later, the same dignity was conferred on Falconer and Christie in Dundee.¹

¹Twenty-two archbishops *in partibus infidelium* and ninety-eight bishops *in partibus*, were present at the Vatican Council, 1870.

The bishop of Sodor and Man is (titular), bishop of the Hebrides and the Isle of Man.

XII

BISHOPS WITHOUT A DIOCESE

V.—SUFFRAGAN BISHOPS

Not the bishops of subordinate cities, or suffragans to the metropolitan (as London, Rochester, Winchester, etc., to Canterbury), but "district bishops," or "assistants" to the diocesan, at his pleasure and during his lifetime only.

CHAPTER XII

BISHOPS WITHOUT A DIOCESE

V.—SUFFRAGAN BISHOPS

Regionary or titular bishops, the practical successors of the *chorepiscopi*, were among the first to do duty as suffragan bishops, and, after the failure of the Crusades, Western Europe had no lack of *episcopi vacantes*, only too eager to share the duties and dignity of diocesans.

As early as 1332 we read of one Peter Corbariensis as suffragan of several sees in the province of Canterbury. Mention is also made of a John Hatton who, under the title *Episcopus Negropont*, was consecrated a suffragan to the archbishop of York.

In the twenty-sixth year of the reign of Henry VIII., at the instigation of Cranmer, to effect an increase in the number

of bishops without multiplying the number of sees, an act of Parliament restored the primitive system of *chorepiscopi*, but under the name of suffragans, who yet were not compelled to take title from any locality in the diocese in which they served. Under this act suffragans were elected for twenty-six sees, among whom, according to Routh and Strype, were the following :

Underwood, consecrated (1531) suffragan of Norwich. This is he who degraded Bilney before his martyrdom ;

Mannyng, on nomination to the king by the bishop of Norwich, consecrated (1535), by the archbishop, suffragan of Gipswich ;

Salisbury, the prior of S. Faith's (in the diocese), consecrated (1535), on the nomination of the same bishop of Norwich, suffragan of Thetford ;

John Bird, provincial of the order of the Friars Carmelites of the city of London, consecrated (1537) suffragan of Penrith (diocese of Llandaff) ;

Lewis Thomas, sometime abbot of the monastery of Kynmer, consecrated (1537) suffragan of Salop ;

Thomas Morley, sometime abbot in Sarum diocese, consecrated (1537) suffragan of Marlborough ;

Richard Yngworth, prior of the priory of Langley Regis, consecrated (1537) suffragan of Dover, for the relief of the archbishop, "to confirm children, to bless altars, chalices, vestments and other ornaments of the church; to suspend places and churches, and to renovate them; to consecrate churches and altars new set up; to confer all the lesser orders, to consecrate holy oil of chrism and holy unction; and to perform all other things belonging to the office of a bishop;"

John Hodgkin, professor of divinity, consecrated (1537) suffragan of Bedford. This prelate assisted later in the consecration of Archbishop Parker ;

Barnes (1566), suffragan of Nottingham ; and Rogers (1569), suffragan of Dover.

The towns appointed for suffragans' sees under this act were, in addition to those already mentioned—Colchester, Guilford, Southampton, Taunton, Shaftesbury, Malton, Leicester, Gloucester, Shrewsbury, Bristol, Bridgewater, Grantham, Hull,

Huntingdon, Cambridge, Berwick, St. Germain in Cornwall, and the "Isle of Wight."

Shaxton, who resigned the see of Salisbury (1539), on the passage of "The Six Articles," figures later (1555) as suffragan to the bishop of Ely, and condemning William Wolsey and Robert Pigot to be burnt. One of Cranmer's suffragans, a man by the name of Thornton, of Dover, gave him no end of trouble in the reign of Mary, setting up the mass at Canterbury and hounding the anti-Roman party to the death.

By 1 Elizabeth, the act for suffragan bishops, repealed in the days of Philip and Mary, was revived (1559), but the office came to an end in Sterne, who (1606) was consecrated suffragan of Colchester.¹

Among the non-juring bishops were two that were styled the suffragans of Thetford and Ipswich.

¹ The office was revived in England, in 1870, in the consecration of Archdeacon Mackenzie as suffragan of Nottingham (diocese of London). Canterbury, too, nominated Archdeacon Parry to be suffragan of Dover.

XIII

BISHOPS WITHOUT A DIOCESE

VI.—MONASTERY BISHOPS

The monastery was the centre of the ancient Celtic Church of Ireland, and the Church grew by the multiplication of monasteries. There all authority was lodged; thence missionaries set out; thither students and ecclesiastics turned their steps. Bishops there were, but they were not supreme; they were under orders and without jurisdiction.

The diocese was not introduced until the Synod of Rathbreasil, 1118, when the country was divided into twenty-four dioceses, with two archbishoprics.

CHAPTER XIII

BISHOPS WITHOUT A DIOCESE

VI.—MONASTERY BISHOPS

The earliest monastery bishop of whom there is any clear trace was the appointee of Brigit, one of S. Patrick's converts, and the founder, at Kildare (*circ.* 500), of a monastic institution for men and women. The bishop had been a hermit, but, engaged to "govern the church with her in episcopal dignity," and engaged *by her*, he was elevated to the episcopate, by the apostle of Ireland or some other prelate, and from that date served under her, conferring orders and consecrating churches, as she commanded. Brigit was somewhat of a Puritan, as well as a local pope, for when this Bishop Condlaed, her own private bishop, took advantage of a trip to Brittany to bring back episcopal vest-

ments of a foreign pattern, she made them into clothes for the poor. A little later, when he would visit Rome, she refused her consent, and, going nevertheless, he had not got off the island before he was attacked and devoured by avenging and angry wolves.

Kieran, who died 560, was the founder, as well as the bishop, of a monastery in the vicinity of Saigir, as it came to be called later, around which a city grew up, and whence he issued with his monks on his evangelistic tours among the heathen in Ossory, of which he is said to have become the first bishop.

Columba (or Colum-cille, as he was baptized), the apostle of Caledonia (b. 521), educated at the monastic school of Clonard, being invited by Finnian, its founder and its abbot, to become its bishop, went for consecration to Etchen, bishop of the neighboring monastery of Clonfad, who chanced to be ploughing at the moment of his arrival, and, some one blundering, priest's orders only were conferred; and Columba would no more, but devoted his energies thenceforth to found-

ing monasteries and churches in every part of Ireland.

It was as abbot and bishop of his own monastery of Llan-Elwyn, in Wales, that Kentigern founded the see to which he gave the name of S. Asaph, and as a monastery bishop he went back (560) to Glasgow, from whose cells his monks penetrated even to the Orkney Isles, and Strathclyde and Albyn were evangelized.

Disibod was a monastery bishop in Ireland, and leaving it (620), grieved and wearied at the Laodiceanism of the age, after ten years of wandering on the Continent he settled in the diocese of Metz, where he founded a monastic community and was recognized as abbot-bishop, but with no jurisdiction beyond the limits of his own establishment.

Aidan, going out from Iona about the same time, to attempt the reconversion of Northumbria, established his head-quarters on a little island off the coast, and, reproducing there the monastic foundations of Ireland, as abbot-bishop of Lindisfarne, inspired and guided the extension of the Church through all the north of England.

Thence too, Finan, his successor, evangelized Mercia and the East Saxons; and thence Colman, next in order of time, went forth to withstand the Romish Wilfrid (664) at the synod of Whitby, holden in the monastery of Streanashalch. After the founder of this monastic bishopric, no one of his successors is more honored and revered than Cuthbert, the sixth to exercise episcopal supervision over Lindisfarne and its dependencies, to whom (683) the Northumbrian King (Egfrith) made large grants of land, and donated even the town of Carlisle. In the north lay the monastic bishopric of Abercorn, and its bishop, Trumwine, was one of those who accompanied the court to the haunted rock of Farne, in the centre of the Archipelago, to pray the holy Cuthbert to undertake the responsibilities of the episcopate.

As a result of the labors of S. Patrick, who is said, in *The Tripartite Life*, to have consecrated three hundred bishops, or, according to the *Annals of the Kingdom of Ireland by the Four Masters*, to have raised seven hundred to the episcopate, Ireland swarmed with bishops without sees. Some

of them drifted over to the Continent, where they did episcopal duty for indolent or overworked diocesans; and these are they who, as *Scoti* or *episcopi vagi*, were condemned by councils. Some founded monasteries in unclaimed districts of the country, and originated a jurisdiction. And some were "picked up," or "hired" by abbots, who were not always (in Columbian foundations never) bishops, to perform episcopal functions for their monasteries; and these had no independent authority or jurisdiction, and were liable to discipline, and strictly subject to the orders of their spiritual chief.

The case of Vergil, "the Geometer," illustrates more than one of these tendencies. An Irishman of genius and great erudition, he is induced, on his way to the Holy Land from Ireland (745), to become the abbot of S. Peter's at Salzburgh, and at once sets about, Irish fashion, to secure a bishop to do a bishop's work for his community. A little later (747) he is appointed bishop of Salzburgh, and for two years, apparently for fear of being considered an intruder, conceals his orders, continues to be the

presbyter-abbot, and allows his private bishop to attend to all episcopal duties. Then he declares himself, as it were; and the monastery bishop is promoted (!) to be abbot of Chiemsee.

The synod which met at Magh Léné to consider the Easter problem was chiefly a council of abbots¹; abbots were the princi-

¹ It is evident that the Celtic Church of Ireland (Scotland) did not require the presence of more than one bishop at a consecration; that the bishop was not the head of that Church; that, as the successors of "the apostle of Ireland" were either abbots or bishops, the question of apostolical succession in the Irish Church is not a mooted one; and that, as bishops only were deemed competent to confer orders or consecrate churches, and, for that reason, were considered indispensable to every well-ordered monastery, the Presbyterian theory of church government is not illustrated by ancient Celtic usage.

"Associated bishops," in groups of seven (and more than one hundred such groups have been enumerated) were a feature of the Celtic Church.

"Tribal bishops" was another institution peculiar to the ancient Irish Church. Each tribe was constituted on a religious footing, and each tribe seems to have had its bishop, but always under the jurisdiction of the abbot, the spiritual chief of the Church. A detailed account of the tribal constitution of the Church may be found in *The Tripartite Life of S. Patrick*.

Sometimes, too, men were elevated to the episcopal dignity in token of their services or learning. But this was not peculiar to the Irish Church. The ecclesiastical historian, Sozomen, makes mention (B. vi. c. xxxiv.) of two

pal authorities at the synod of Whitefield, where the same subject was discussed ; and that of 695, convened, as usual, by the abbot of Armagh (the seat of S. Patrick), *primus inter pares*, was little more than a gathering of the heads of monasteries.

presbyters, Barses and Eulogius, who were ordained bishops on account of their purity of life, adding, "the title was merely an honorary one;" and that was before the date of the Nicene Council.

XIV

EPISCOPAL ANTECEDENTS

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EPISCOPAL ANTECEDENTS

Callixtus, bishop of Rome (217), was a liberated slave. Cyprian, bishop of Carthage, and a martyr under Valerian (258), had been a heathen rhetorician.

Martin, bishop of Tours (316-397), was the soldier who divided his cloak with his sword and clad a beggar with the half of it one winter's night, and was rewarded by a vision of the Saviour the next night, arrayed in the expropriated half, and summoning him to an apostolic life. Spyridion, bishop of the Cypriots, one of the immortal "318" at the Nicene Council, was a shepherd and continued to tend his bleating flock even after his elevation to the episcopate. Basil, made bishop of Ancyra (336), was a learned physician. "The infamous George of Cappadocia," supposed by Gibbon to be the original of S. George of England, made Arian bishop of Alexandria on the third exile of Athan-

asius (356), was born in a fuller's shop at Epiphania, in Cilicia, and became a book collector and a fraudulent contractor of Constantinople. Abraames, forced to accept the bishopric of Carræ, played the pedlar on his missionary journeys in the Chalcidian desert, in Syria. Eunomius, Arian bishop of Cyzicus (360-64), a noted controversialist and famed for the purity of his life, was the grandson of a slave, the son of a small farmer, and supported himself as a tailor, making clothes and girdles. Marathionius, bishop of Nicomedia (356), had been a paymaster in the Roman army. Amphilochus (374) had been an advocate. Ambrose had been governor of Milan. Nectarius was prætor of Constantinople at the time of his election to the archbishopric of that city. Gregory of Nyssa (372-395) had been a rhetorician. Heliodorus, bishop of Altinum (380), had carried arms. Basil the Great, bishop of Cæsarea (*d.* 379), had been an advocate and rhetorician. Petilianus, an eminent Donatist bishop and one of Augustine's antagonists, had been a lawyer. Chrysostom practised as an advocate before his baptism. Augustine of

Hippo had been a rhetorician. Philogonius had been a judge.

Synesius, elected (410) to the see of Ptolemais, in Egypt, was an agriculturist and pagan philosopher. Germanus, bishop of Auxerre, was hereditary governor of Auxerre and a noted sportsman (418). Thalassius, bishop of Cæsarea in Cappadocia (439), had been governor of Illyricum and a senator. Sidonius Apollinaris, bishop of Clermont (472), was (*Caius Sollius Modestus*) a Latin author and a poet of great repute. Irenæus, bishop of Tyre in this century, a correspondent of "the blessed Theodoret" (bishop of Cyprus), was a count of the empire. Peter, the intruding bishop of Antioch (471-78), was by occupation a fuller of cloth. Ibas, bishop of Edessa (*d.* 470), had been a teacher. Glycerius, bishop of Salona, had been (471) emperor of Rome.

Paulus, bishop of Meriden, was a doctor of medicine when chosen (530) bishop. John, surnamed The Faster, thirty-third bishop of Constantinople (582-595), metropolitan and patriarch, was the son of an artisan, and was himself a sculptor.

Aetherius, bishop of Lyons, had been a senator at the court of Guntram. Cumin the Tall, bishop of Clonfert, was "born in sin," cast out in infancy, rescued by the clergy, and denominated the man who had been saved in a basket (*Cumin*).

Gregory the Great, bishop of Rome (*d.* 604), was an eminent jurist, had been distinguished as a senator, and promoted to the government of the city of Rome. Desiderius had been prime minister and treasurer to King Dagobert I. Eligius, the missionary bishop of Noyon (610), was a goldsmith by trade. Hubert, bishop of Liége (*d.* 727), the apostle of the Ardennes, had been a soldier.

Maurus, archbishop of Mayence (*d.* 856), had given renown to the academy of Fulda as a teacher. Ignatius, patriarch of Constantinople in the same century, was a descendant of the imperial family. Dunulf, bishop of Winchester, was the herdsman in whose hovel Alfred the Great was sheltered for six months.

Willigis, archbishop of Mayence, and primate of all Germany at the close of the xth century, was the son of a wheel-

wright, and, since his day, a shield with a white cart-wheel has been the coat of arms of the city of Mayence.

Spearhafoc, who was appointed to the bishopric of London (1050), was a goldsmith and engaged, at the time, in making a crown for the king. Peter Damiani, cardinal-bishop of Ostia (*d.* 1072), had been abandoned by his mother on his birth, and, as a lad, was treated by his married brother as a slave and sent into the fields to feed swine.

Becket was the son of a trader, and the king's chancellor when compelled to accept Canterbury. Longchamp, bishop of Ely (1189–1197), was of low origin, small and lame.

Benedict VIII., bishop of Rome (*d.* 1024), was a son of the count of Tusculum. Gregory VII. was the son of a blacksmith. Benedict X. was the child of a notary. Adrian IV. (*d.* 1159), the only English pope, was abandoned by his father at an early age, entered France a pauper, and engaged as a servant in a convent. Celestine V. (*d.* 1296) was a simple farmer's son. Urban IV. had a carpenter

for a father. John XXII. (*d.* 1334) was a cobbler's son. Benedict XII. (*d.* 1392) was a baker's lad. Alexander V. (*d.* 1410) was a charity child and begged his bread from door to door. Paul IV., of Tridentine fame, was the son of a Milanese tax-gatherer, and had been left to shift for himself from childhood. Sixtus V. (*d.* 1590), the son of a laundress, the brother of a washerwoman, supported himself in his youth as a swineherd. Sixtus VI. was born of a fisherman.

Walter Reynolds, bishop of Worcester (1313), was the son of a baker. William of Wykeham had been the king's architect. The maternal grandfather of Carlo Borromeo was a poor tax-collector, and his uncle the adventurer Giangiacomo, who was reputed to have put 5,000 men to death in one way or another. Hugh Latimer (*d.* 1555), bishop of Worcester, was the son of a Leicestershire yeoman. William Laud, archbishop (*d.* 1645), was the son of a clothier. Dr. Coldwell, bishop of Salisbury, had been a "doctor of physic." George Stone, archbishop of Dublin (*d.* 1764), was governor of Ireland.

XV

MARTIAL PRELATES

CHAPTER XV

MARTIAL PRELATES

On the conclusion of the Easter-tide festivities of the year 430, the Gallican bishops of Auxerre and Troyes, then on a mission to Britain, headed the forces of the South against the Picts and Scots, and gained the bloodless victory known as *The Alleluia*. One hundred years later Conon, the bishop of Apamea, in the Isaurian rebellion, in the reign of Anastasius, abandoned his see, exchanged his episcopal vestments for the garments of the soldier, led the rebels, and was killed in a siege the next year. Leger, of princely race, after ten years' service in the bishopric of Autun, put himself at the head of the Burgundian faction (670), defeated his rival in a bloody contest, and assumed the title of mayor of the palace.

Geroldus, bishop of Mentz, was killed in battle against the Saxons (743), in one of

Carloman's campaigns. The following year his son and successor, Gewilieb, accompanied Carloman on another of his campaigns against the Saxons, and challenged the slayer of his father to single combat. They met in the centre of the stream, and the Saxon fell, pierced by the bishop's sword.

In a pitched battle (833) between the Danes and the Bretwalda, Egbert, two bishops, Herefrid, of Worcester, and Wilbert, of Sherborne, were killed on the field. Ealhstan, bishop of Sherborne, a man of great wealth and resources, equipped an army at his own expense (845), and, in conjunction with the ealdermen of Somerset and Dorset, gained a notable victory over the Danes at the mouth of the Parret; and Wessex dwelt in safety for twenty years thereafter.

Cormac MacCuillenan, bishop, anchorite, scribe, scholar, and one of the redactors of the *Saltair (Psalter) of Cashel*, a provincial register of kings and revenues, etc., was killed in a battle (903) he was compelled to fight, as king of Cashel, against the united forces of Ireland, Leinster and Connaught.

When Archbishop Ælfric was dead (1005), it was found that he had collected a number of ships with their equipments, one of which, together with armor for sixty men, he bequeathed to the king, and one to the people of Kent, and a third to the Wiltshire folk. Wulfstan, the only English prelate in the island at the close of the Norman Conqueror's reign, had the reputation of being a brave soldier as well as a good bishop, and William was too wise to insist on his deposition on a charge he had trumped up; and Worcester retained its bishop.

On being elevated to the bishopric of Man (1134), Wymund invaded Scotland as Malcom MacHeth, supported by the Norman king of the Isles, and, after two or three years' fighting, was taken prisoner by David, confined in a castle, and was finally made Earl of Ross. In "The Battle of the Standard" (1137) the Scots, under David, were completely routed by the English of the North, commanded by Raoul, the bishop of Durham, and inspired by the vehement eloquence of the aged archbishop of York; while the consecrated banners of

the three great northern saints hung suspended from a pole in a four-wheeled car on which the brave prelate stood.

Axel, bishop of Roeskilde (1158) and archbishop of Lund and primate of Scandinavia (1178), put down the Wendish pirates infesting the Baltic, and, following them up to their island home of Rügen, forced them to receive Christianity. He also overcame the Pomeranian prince, Bogislas, and made him do homage to the Danish monarch.

Walter Hubert, bishop of Salisbury, accompanied Richard to Acre, where he distinguished himself as a warrior, a commander, and a pastor; and some years later, while archbishop of Canterbury (1193-1205), organized an expedition against the Welsh, for which he was reprimanded by the pope. Fifty years later Bishop Christianus was thought to be disqualified because of his unwarlike disposition, and was accordingly deposed from the episcopate.

Anthony Beck, bishop of Durham, commanded a division of the English army at the battle of Falkirk (July 22, 1298), when the Scottish army was virtually annihi-

lated. William Sinclair, bishop of Dunkeld (1317), seeing the sheriff with five hundred Scottish horse retreating precipitately before the fleet of Edward II., at the Frith of Forth, put himself in the road of the fugitives and cried, "Out on you for false knights, whose spurs should be knocked from your heels! Who loves Scotland follow me!" In the desperate charge that followed the English were driven to their ships, and thenceforth Sinclair was known as "The King's Bishop," because of Bruce's declaration that that man should be *his* bishop. On September 20, 1319, William of Melton, archbishop of York, headed a large force of clerks against the Scots, when three hundred men in holy orders were slain, and the bishop of Ely narrowly escaped. William de Ayremyn, afterward bishop of Norwich, was among the prisoners taken at "The White Battle," which resulted in the rout of the archbishop's army. At the "Battle of Nevill's Cross" (October 18, 1345), David of Scotland, who had led a large army into the bishopric of Durham, was defeated with great slaughter by William Zouche, arch-

bishop of York, who led one of the divisions of the English forces, in which knights and men-at-arms and clerks were indiscriminately mingled.

Over on the Continent the archbishop of Mainz entered the council of Constance (1414), at which Huss was condemned, "in military attire, with helmet, cuirass, and iron boots." In the same century Rainieri, bishop of Vercelli, led the war against Dolcino and his followers.

Toward the close of the xvth century Ireland was invaded by a force of Italian robbers, under the command of a titular Roman bishop. A few years later another prelate, who assumed the title of archbishop of Armagh, instigated the Irish to revolt, and fell in battle with the royal troops. On the occasion of the next insurrection, after the accession of the queen, Maceogan, another titular bishop of the Roman obedience, led a troop of horse against the sovereign, and, with sword in one hand and breviary and beads in the other, was killed on the field.

Among those left on the field of Flodden (September 9, 1513) were the archbishop

of S. Andrews, two bishops, and two abbots.

It was the bishop of Derry, George Walker, who led the men of Londonderry in the campaign of 1690, and he fell while resisting the Irish cavalry at the battle of the Boyne.

XVI

POLITICIANS AND STATESMEN

CHAPTER XVI

POLITICIANS AND STATESMEN

Arnulf, the saintly bishop of Metz, who became Dagobert's political adviser in the year 621, ranks among the earliest prelates to undertake the affairs of state. Leger, the ambitious incumbent of the Burgundian bishopric of Autun, having defeated his political rival (670), exercised thenceforth the functions of the mayor of the palace. Chunibert, the eleventh archbishop of Cologne, was "prime minister" to Dagobert, to Sigebert II., and to Childeric.

Grodegang, bishop of Metz, was keeper of the seal under Charles Martel. Hubert, bishop of Liège (*d.* 727), was invested by Charles with the territorial jurisdiction of that city, and in a short time had surrounded it with walls, established laws for

its government, fixed the weights and measures for its citizens, and appointed magistrates and a grand major to administer justice in the province.

Ansgar, "the Apostle of the North" (*d.* 865), served as the ambassador of the German king at the court of Denmark. Solomon III., bishop of Constance (891-920), was baron of Ramschwag and privy councillor to five successive kings. On the death of King Arnulf (899), Hatto I., archbishop of Mayence, became guardian of the infant Louis and regent of the realm, and, later on, a traitor to the crown. Luitward, to whom Notker Balbulus dedicated his *Liber Sequentiarum*, was both bishop of Vercelli and chancellor to Charles the Fat.

In the year 953 the emperor appointed his brother Bruno to the archiepiscopal throne of Cologne, and invested him and his successors with supreme judicial rights over the city. Similar jurisdiction was ceded (966) to the bishop of Bremen; to the archbishop of Magdeburg, 968; to the bishop of Strasburg, 983; and to the bishop of Speyer, 989. Adelgag, bishop of

Hamburg, who died 988, was chancellor of the realm under Otho the Great, Otho II., and Otho III.

At the opening of the XIIIth century the archbishops of Mayence were also arch-chancellors of the realm, and on them rested the responsibility of filling the throne when it fell vacant.

Bishop-kings were not unusual in Ireland in the IXth century. Among the most famous was one Phelim, both bishop and monarch of Cashel, who organized an expedition for the capture of Armagh, the primatial city, and, being in possession, at the cost of many outlying priests and bishops, "quietly resumed his clerical office, and preached every Sunday for a whole year to the people of Armagh." Later in the same century, Cormac of Cashel, of the royal house of Munster, was called to the throne (896), after a long and arduous episcopate, and spent the remnant of his life in camp and battles, in one of which he died.

The first prelate in England to figure as a magnate of the state was Jaenbert, archbishop of Canterbury (766-790), who seems

to have coined money for use in the kingdom of Kent.

A hundred years later the bishop of Durham held the rights and dignities of the king over THE BISHOPRIC—the patrimony of S. Cuthbert (Lindisfarne and lands adjacent, the village of Craik, the town of Carlisle, and the territory between the Tyne and the Tees), which (900–915) was enlarged by the purchase of “the ancient parish of Bedlington, north of the Tyne, with an area of thirty square miles;” and within these metes and bounds the bishop held his own courts and appointed his own officers; all writs ran in his own name; he could pardon treasons, murders, and felonies, and offences were said to be committed against his peace; and he had his own mint. In the year 1836, on the death of Bishop van Mildert, the palatine jurisdiction of Durham was made over to the crown.

Henry I. (1100–1135) granted royal rights over the Isle of Man to the bishop of Ely, which thereby was erected into a county palatine.

Dunstan, archbishop of Canterbury,

(960–988), stands perhaps at the head of the long line of ecclesiastical statesmen produced in England by the law of the survival of the fittest. One hundred years later, a bishop (Osbert of Exeter), the first prelate to hold the office, was made lord high chancellor and keeper of the seal, a post of little prominence before the advent of the Norman kings.

Robert Bloet, bishop of Lincoln, held the office of justiciar during seven years of his episcopate (1100–1107), the first to bear the title as indicating a definite office. Roger, bishop of Salisbury (1107), was both chancellor and justiciar, and the founder of that administrative system which ennobled the justiciar to act as “permanent prime minister, as the representative of the monarchy in all relations of state, as regent during the king’s absence, as royal deputy even in his presence, as president of the judicial system which centred in the Curia Regis, and so president of the fiscal system which centred in the exchequer.” On the accession of Henry of Anjou the archdeacon Becket was made chancellor (1154), but, shortly

after his elevation to the archbishopric of Canterbury, he relinquished the office as incompatible with his obligations to the Church. All through the reign of Richard *Cœur de Lion* the affairs of the kingdom were in the hands of prelates, Longchamp, bishop of Ely, ruling the land as justiciar on the departure of the king on his knight-errantry; Walter de Coutances, archbishop of Rouen, superseding him in 1191; and Hubert Walter (1193), archbishop of Canterbury, displacing him in turn; while Richard, bishop of London, was treasurer, and Eustace, bishop of Ely, lord high chancellor.

Of more than ordinary ability and learning was the prelate (Robert Burnell, bishop of Bath and Wells) who held the office of chancellor under Edward I., at whose manor-house the statute *De Mercatoribus* was passed, and who for eighteen years (1275–1292) was virtually prime minister.

Stratford, bishop of Winchester (1323) and archbishop of Canterbury (1333), held the great seal three different times. In the year 1340, Sir Robert Bourchier was appointed lord chancellor, the first

layman to hold that office. Thirty-one years later William of Wykeham, bishop of Winchester, by way of answer to a petition presented to the king by the anti-clerical party, resigned the chancellorship, and the bishop of Exeter the office of treasurer; when laymen were nominated for these places.

But ecclesiastical statesmen had not yet gone out of fashion altogether, for John Stafford, archbishop of Canterbury in the next century, was appointed treasurer in 1422, keeper of the privy seal in 1428, lord chancellor in 1432, and held the great seal till 1450. George Neville, bishop of Exeter, also received the great seal in 1460, and, ten years later, when archbishop of York, was appointed chancellor by Henry VI. Robert Stillington, bishop of Bath and Wells (*d.* 1491), was twice entrusted with the great seal.

Archbishop Wolsey was lord chancellor, as everybody knows, from 1515 to 1529, when he was forced to relinquish the office under the *Statute of Præmunire*. Next after him to hold the great seal in conjunction with the spiritualities of a diocese,

was Goodrich, bishop of Ely, who succeeded Sir Richard Rich as lord chancellor (1551), and used his position to alter the royal succession in favor of Lady Jane Grey. On the accession of Mary, Stephen Gardiner, bishop of Winchester, was made lord chancellor; and on his death (1555) the great seal was entrusted to Nicholas Heath, archbishop of York, from whom it passed to a layman. In 1587 it was declined by Archbishop Whitgift.

The last prelate to hold the great seal was John Williams, bishop of Lincoln, who was made chancellor in 1621.

From first to last the office of chancellor was held by one hundred and fifteen ecclesiastics.

In the year 1635, after the lapse of two hundred years, during which time the office was held by laymen only, William Juxon, bishop of London, was made lord high treasurer.

The last ecclesiastic to hold political office in England was John Robinson, bishop of Bristol, who (1711) held the privy seal, and was appointed the next year English plenipotentiary, in conjunction with the

Earl of Strafford, at the Congress of Utrecht, and the treaty bears his signature.

In Ireland, the learned bishop of Cork, Michael Boyle, was chancellor (1670), and after him no more prelates were appointed to the office. Hugh Boulter, who died 1742, archbishop of Armagh, served thirteen years as one of the local justices of Ireland.

At the opening of the reign of Alexander III. (1249) we find one Gamelin, bishop of S. Andrews, chancellor of the realm. James Kennedy, bishop of S. Andrews (*d.* 1466), acted as governor of the kingdom during the earlier portion of the minority of James III. On the escape of James V. (1528) it was on the archbishop of Glasgow that the post of chancellor was conferred, the archbishop of S. Andrews being the royal adviser, and the bishop of Dunkeld the privy seal. On the death of the king (1542) Cardinal Beaton, archbishop of S. Andrews and primate of Scotland, appeared named in the royal will as guardian of the infant Mary and governor of the realm.

Nearly one hundred years later, John Spottiswood, archbishop of S. Andrews, crowned Charles I. at Holyrood, and was (1635) made chancellor of Scotland.

ΧVII

ἌΛΛΟΤΡΙΟΕΠΊΣΚΟΠΟΙ

(1 Peter, iv. 15)

"A bishop ought not to leave his own parish (diocese) and leap to another, although the multitude should compel him, unless there be some good reason forcing him to do this; . . . but this is not to be settled by himself, but by the judgment of many bishops and very great supplication."—*Apost. Canons, iv.*

"Let not a bishop dare to ordain beyond his limits, in cities or places not subject to him."—*Ap. Can. xxxv.*

"If any (bishop) shall dare surreptitiously to take and to lay hands in his own church on a man belonging to another, without the consent of his own proper bishop, let the ordination be void."—*Nicene Council, Can. xvi.*

"A bishop must not enter into another city which is not subject to him, nor into a district which does not belong to him, to ordain anyone. But if anyone dare to do this, the ordination shall be null, and he himself punished by the Synod."—*Council Antioch (341), Can. xxii.* Also *Canon xiii.*

CHAPTER XVII

ἈΛΛΟΤΡΙΟΕΠΙΣΚΟΠΟΙ

The first episcopal intruder of whom anything is clearly known was Hippolytus, a presbyter, who, not favoring the views and practices of Callixtus, the bishop of Rome, headed a hostile minority and got himself elected as counter-bishop ; and for fifteen years (220–235) the Christian element in the city of the Cæsars was divided in its allegiance to the chair of S. Peter, two independent and antagonistic bishops claiming ecclesiastical authority and jurisdiction. Twenty years later there were two counter-bishops in the see of Carthage, the presbyters, dissatisfied with Cyprian's severe treatment of the lapsed, having selected Fortunatus as their chief. About the same time, Novatian, a presbyter, was elected by the advocates of "a pure Church" bishop of Rome, in opposition to

Cornelius, already consecrated to that see, and was duly elevated to the episcopate by three bishops.

In the year 355, Felix was intruded into the see of Rome by the Emperor Constantius, after the banishment of Liberius, and supported even after his return. In the year 366, Ursinus, a deacon, was intruded into the same see in opposition to Damasus, already in possession. In the year 537 the intriguing Vigilius was made bishop of Rome, and Silverius, the occupant of the see, exiled to the island of Palmaria, where he died of hunger one year later. One hundred and twenty years after that Eugenius I. was declared pope, in place of Martin I., who, at the *First Lateran Council*, held at Rome (649), had offended the emperor by his stern condemnation of the imperial conception of the Person of Christ, and had been declared deposed therefor. Eugenius loaded him with chains, sent him to Constantinople, where he was declared guilty of treason, and, banished to Cherson, he died (655) six months later from starvation.

Into the see of Alexandria, Athanasius

still living, his enemies intruded, during the period of his second exile (340-346), one Gregory, who (345) was killed by the Alexandrians themselves. In February, 346, Athanasius returned and resumed the episcopal chair. Condemned to death (January, 356) by the Emperor Constantius, he fled from the soldiery, and George, another wolf, was consecrated to the see. December 24, 361, the pagans of the city, revived by the accession of Julian, rose against this brutal "antipope" and kicked him to death. February 22, 362, Athanasius reappeared and again took the reins, and the Arians, to force him out of the field once more, if possible, elected Lucius, who was escorted into the city by a deacon (degraded by the council of Nicæa) and one Magnus, the treasurer, "notorious for every kind of impiety, and a vast body of troops." December, 362, by the order of Julian, angered at the baptism of some pagan ladies, Athanasius was condemned to exile and death, but, outwitting the men commissioned to execute the order, he left the city, returned, concealed himself, and then went to Memphis, where he remained till

the death of the emperor, June 26, 363. Athanasius was recalled and reinstated, was present at a synod of bishops (363) gathered from Egypt to the Thebaid and Libya, and died ten years later, in his own home, having sat on the episcopal throne of Alexandria some forty-six years, and ten times an exile.

Meletius, the bishop of Lycopolis (*circ.* 307), who had a way of intruding into other dioceses, and ordaining and excommunicating there whom he would, one day received a letter from four Egyptian bishops incarcerated during the Diocletian persecution, calling him to account for his unauthorized acts within their several jurisdictions. They quoted against him the apostolical canon, limiting a bishop to his own parish (diocese), and the reasons why none should be ordained without due examination. If anyone is curious as to the names of these bishops, they are given as Hesychius, Pachomius, Theodorus, and Phileas, and their letter of protest is dated from the prison.

About the middle of this century, Cyril being a second time deposed, Herrenius

was intruded into the see of Jerusalem, and, on the accession of the Emperor Theodosius, Cyril was again invested with the presidency of the Church there. In the year 374, on the deposition of Eusebius by the Arian Emperor Valens, Eunomius was intruded into the see of Samosata. As no one would bathe with him in the public baths, or visit him, or exchange a word with him, as he officiated in an empty church and communicated almost alone, he found the episcopate a more lonely height than is generally supposed, and it was not long before the bishopric was again vacant and at the disposal of the Church. The following year Ecdicius was intruded into the see of Parnassus, in Cappadocia Tertia, in the place of Hypsinus, the reigning bishop, and it was brought about by Demosthenes, the *chef* of the kitchen of the Emperor Valens, and vicar of Pontus, who considered himself competent to decide the deepest theological questions, and had convened the synod of Ancyra (375) of semi-Arians to secure the deposition of Bishop Hypsinus and the election of his candidate, who was their spokesman.

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At the opening of the vth century there died a bishop who was a great offender against the viiith and xvith canons of the Nicene Council, Epiphanius, bishop of Cyprus. Visiting Jerusalem in the Lent of 394, he contrived to seize Paulinianus, the brother of Jerome, at Eleutheropolis, a place outside the diocese of Jerusalem, and ordained him priest for the monastery at Bethlehem, thus empowering him to minister in the diocese of another bishop ; and against this usurpation of jurisdiction and authority the prelate of Jerusalem indignantly complained. Going, in the year 403, on a mission to Constantinople, he disembarked at S. John's church, seven miles distant from the city, and there ordained a deacon without the consent or knowledge of the bishop of the see. Chrysostom resented the intrusion, as a matter of course, and, taking him to task, just as he was making ready to return to Cyprus, admonished him in these words : "You have done many things contrary to the canons, Epiphanius ; you have ordained in churches under my jurisdiction ; you have ministered in them unauthorized

by me. Beware lest you stir up a tumult and endanger yourself." Epiphanius did not live to reach home. He died on the voyage.

The next year Chrysostom was violently expelled from Constantinople, and one Arcadius was intruded into the archbishopric, a position he had voluntarily sworn he would never accept. The whole Western Church refused to acknowledge him, and the banished prelate denounced him as "a spiritual adulterer."

Hilary of Arles, too, did not hesitate to extend the limits of his diocese on occasion. Once he convened a synod of bishops to try a brother bishop, and succeeded in securing his deposition, although Leo the Great speedily restored him. A little later he consecrated a bishop to take the place of the prelate Projectus, who had been a long while ill and was not even located in his province. And this he did without asking the votes of the citizens or the clergy.

In 451 the council of Chalcedon restored Bassianus to the see from which he had been ousted by one Stephen, a

presbyter of Ephesus ; but, owing to the advice of the imperial officers, the council finally declared both elections invalid, on the ground of unlawful violence, and ordered a new election. Both Bassianus and Stephen, however, were allowed to retain the episcopal rank, and a pension of two hundred gold pieces each was granted them out of the episcopal revenues.

In the year 481 the deposed John Codonatus, bishop of Antioch, was bribed, though canonically re-appointed by the Eastern bishops, to retire to the bishopric of Tyre, and Calandio quietly took possession of the apostolic see.

Nonnus, bishop of Amid (505), had a *chorepiscopus* named Thomas, whom he sent to Constantinople to recall certain Amidenes, who had fled thither from the hostile Persians. Making good use of his opportunities and of the refugees, Thomas induced the Emperor Anastasius to compel the patriarch, Flavian II., to consecrate him bishop of Amid to the displacement of his diocesan. On the accession of Thomas, Nonnus was sent to fill the vacant see of Seleucia.

In contempt of the rights of Pappolus, bishop of Chartres, Egidius, bishop of Rheims (565), empowered Promotus to assume the see of Châteaudun, a city in the diocese of Chartres. About the middle of the viith century Faramond was intruded into the see of Maestricht to supplant the prelate Lambert, whose holy life was a perpetual rebuke to the luxurious and turbulent Church in that city. Two hundred years later the Emperor Michael drove Ignatius from the see of Constantinople, and intruded Photius in his place. The council of Constantinople (861) approved this violent proceeding, but the pope espoused the cause of the deposed bishop, and the council of Rome (862) declared Photius a party excommunicate. Then Photius fulminated, and the council of Constantinople (866) decreed that Nicolas I. (the pope) was unworthy of his office. Photius was finally deposed by the emperor, and Ignatius restored. On the death of Ignatius (878), Photius was reinstated and acknowledged by the pope as his "brother in Christ." The papal mind presently underwent a change, and the

successor of S. Peter declared that he approved of the old sentence. A subsequent pope deposed him again and confined him in an Armenian convent, where he died in 891.

Early in the viiith century mention is made in the annals of Ireland of an abbot of Dublin who was also its bishop. With an utter disregard of the native Celtic Church, the Danes, on the conquest of Ireland (1038), made one Dunan "high bishop," assigning the city of Dublin to him as a diocese. In 1477, Octavian, papal nuncio in Ireland, was intruded into the see of Armagh by the rescript of the pope, to the displacement of Edmund Connesburgh, the lawful primate, who subsequently died in exile in England. And after the accession of Elizabeth the pope invested one Creagh with primary ecclesiastical jurisdiction in Ireland, when one Loftus was archbishop of Armagh and primate.

The history of the papacy (251-1439) furnishes over forty instances of bishops intruding into the see of Rome.

XVIII

EPOCH-MAKERS

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EPOCH-MAKERS

Novatian, the leader of the Puritan party in Rome, consecrated (251) bishop of Rome in opposition to Cornelius, the canonical bishop of the Church in that city, was the first sectarian.

Hermogenes, archbishop of Cæsarea, prepared (325) that immortal symbol which, with its later additions, is known as the Nicene Creed. Athanasius, bishop of Alexandria (326–373), saved the Church from Arianism, and is called *Pater orthodoxiæ*. Ambrose, bishop of Milan (376–397), scholar, statesman, musician, poet, theologian, introduced congregational singing into the Western Church, and in his hymns, written in Latin, sacred song passed from the “tongue of Homer, Plato, and the New Testament into the stately Roman, the language of Virgil and Cicero”; and

he was the first to assert the power of the keys over the kings of the earth. Eusebius, bishop of Vercelli (*d. circ.* 374) was the first Western prelate to unite the monastic to the clerical life.

Augustine, bishop of Hippo (*d.* 430), fixed the theology of the Latin Church, and, teaching unconditional election, irresistible grace, and final perseverance, prepared the way for Calvinistic Protestantism and Jansenistic Catholicism. Leo the Great, bishop of Rome, saved (425-455) the imperial centre of civilization from ruthless annihilation, and laid the foundations of the spiritual supremacy of the Church. Synesius, bishop of Ptolemais, (*d.* 430), orator, philosopher, patriot, statesman, whose pedigree, extending through seventeen centuries, "could not be equalled in the history of mankind," is best known to-day by his ten beautiful hymns in praise of the Triune Godhead.

Gregory the Great, bishop of Rome (590-604), introduced the Gregorian chant (*Cantus Romanus*), elaborated the Sacramentary of Leo the Great (chiefly Collects), and the Sacramentary of Gelasius (in which

"The Canon" first appears) into the Service Book, which gradually displaced all others in the Western Church, and attempted the conversion of England and the Latinization of the British Church.

Venantius Fortunatus, bishop of Poitiers (*d.* 609), achieved immortality when, on occasion of the reception of certain relics, he struck off that world-famous hymn, *Vexilla regis prodeunt*, "The royal banners forward go." Eligius, the royal goldsmith, philanthropist, abolitionist, bishop of Noyon (645), wrote or preached a sermon (fifty-six octavo pages), descriptive of the character of a good Christian, and worthy of repetition in every church and century, so full is it of exhortation to faith, repentance, righteousness, charity, prayer, sacramental duty, reverence, and adoration. Theodore, "the monk of Tarsus," archbishop of Canterbury (670-690), was the first primate of all England, the "first Anglo-Roman Metropolitan," the last of the Roman bishops, the creator of the English Church and the English nation, the first to secure legal provision (Kirk scot) for the English clergy, and the author of the first known

“Penitential.” Chad, archbishop of York, and later, in Theodore’s time, bishop of Mercia, was the first to localize the episcopate, and is reckoned as the originator of the cathedral idea. Berthwald, the successor of Theodore, was the first to attempt to “enforce the observance of Christianity by penal sanctions.” Pope Vitalian (657–672) introduced organs for divine service.

Andrew of Crete, a native of Damascus, archbishop of Crete (*d.* 732), left the world a priceless legacy in that striking Lenten hymn, “Christian! dost thou see them?” Egbert, archbishop of York (735–766), was the creator of “Church lands,” and is further memorable for his Pontifical, one of the earliest Service Books of the English Church. Gregory II. (*d.* 731) initiated the temporal power of the papacy. Pope Stephen (755) asserted himself as an independent prince. Boniface, the “apostle of Germany” (*d.* 755), a second Theodore of Canterbury, organized the German Church, developing its diocesan system, creating new sees, and changing jurisdictions. Higbert (787–803) is only memorable as being

the first and last archbishop to fill the archiepiscopal see of Lichfield.

Leo III., in crowning Charlemagne emperor of Rome (800), posed as God's vicar on earth, authorized and commissioned to confer crowns and kingdoms. Leo IV. (847), in writing to the sovereign, put his own name first, and omitted the word *Domino* in the address. Nicholas I. (858) redoubled the papal assumptions, claiming supremacy over National Churches as well as over the State, and an emperor held his bridle and walked by his side as he rode. He was the first pope to make public appeal to the *Forged Decretals*. John VIII. (875) assumed the power of disposing of imperial titles, deciding in favor of Charles the Bold and against Lewis the German, the hereditary prince; and the next year he appointed a vicar apostolic and primate of Gaul and Germany, when each National Church had its own metropolitan!

Sergius II. (904) inaugurated the "pornocracy." Dunstan, archbishop of Canterbury (960-988), was the Cavour and the Bismarck of England, the unifier of the sev-

eral states under the leadership of Wessex. The infamous Octavian (955-963) was the first pope to change his name on his accession to S. Peter's chair, preferring to be known as John XII. John XV. (985-86) was the first pope to proclaim a saint. Alfric, bishop of Wilton, and, later, archbishop of Canterbury, composed (990-91) two books of homilies for the use of the clergy, and enjoined an explanation of the Gospel, the Creed, and the Lord's Prayer on Sundays and holy-days.

In the year 1054, Leo IX. being bishop of Rome, and Michael Cerularius patriarch of Constantinople, the schism between the Greek and the Roman Church, toward which events had been tending from the hour of the expulsion of Ignatius, the patriarch, in 867, was finally consummated. Victor II. (1055-57) insisted on the restoration of the papal territories by Henry III., who also made him governor of all Italy. Nicholas II. (1059) vested papal elections in the college of cardinals. In 1062 Anselm of Lucca ascended to the papal chair, as Alexander II., without regard to the imperial prerog-

ative. In 1073 the confirmation of the emperor to a papal election was asked for the last time, and Hildebrand, wearing a royal crown containing the inscription, *Corona regni de manu Dei*, with the hate of the serf in his heart, and the intolerance of the Puritan in his soul, bent himself to the humiliation of kings and emperors, and to the divorcement of the clergy from their wives, claimed the world as his diocese, and sought, in the exaltation and purgation of the Church, the unification of society. Damiani, saint, cardinal, bishop, doctor of the Church the coadjutor of Gregory VII. (Hildebrand) in his aggressive policy, has been called "The austere reformer of the xith century," and is further noteworthy as the author of "the *Dies Iræ* of the individual life," the hymn beginning, *Gravi me terrore pulsas vitæ dies ultima*—"Day of death!" etc. Elsewhere, in this century, Archbishops Hanno and Adalbert (1065-1072) were playing the statesmen and misruling Germany. Lanfranc, archbishop of Canterbury (*d.* 1089), compassed the abolition of the slave-trade to Ireland, removed sees into prosperous

and growing towns, intruded Normans into the Anglican episcopate, but declined to acknowledge the over-lordship of the bishop of Rome. Osmund, bishop of Salisbury (1087), compiled the first national Service Book (*Sarum Missal*), which gradually came into use in the other dioceses of England and Scotland, and an Anglican Liturgy was in vogue.

At the opening of the xiith century Anselm, the earliest of the scholastic theologians, *facile princeps* among religious philosophers, the author, according to Father Ragey, of the celebrated cycle of poems known as the *Mariale*, and, above all, of the *Cur Deus Homo*, archbishop of Canterbury, had it out with the king on the subject of investiture, and, insisting on the decision of the Roman Synod of Lent, 1099, wrested from the crown the concession that the Church alone should confer the ring and staff, the clergy to do homage to the king, however, for their temporalities. William de Corbeuil ("Old Turmoil") who died in 1136, was the first archbishop of Canterbury who acknowledged himself to be a mere deputy of the

pope. Becket, archbishop of Canterbury, to whom the Church is indebted for the festival of Trinity Sunday, refused to allow the jurisdiction of secular courts over the clergy, and, although his quarrel with Henry resulted in his death, his pretension ultimately prevailed, it being subsequently settled that the Church should be free from secular jurisdiction and that appeals might be made to Rome. Adrian IV. (*d.* 1159), the only English pope, initiated the long and bitter feud between the popes and the Hohenstaufen emperors, and (1158) donated Ireland to Henry II., Dunan, an Italian bishop, with Dublin as a see city, having been previously intruded into the national Celtic Church. Peter Lombard, bishop of Paris (*d.* 1164), is immortal forever as the author of the *Four Books of Sentences*.

Innocent III. (1198-1216), who arrogated temporal and spiritual jurisdiction over the whole world, stands for the political independence of the papal see and the spiritual supremacy of the Church. Gregory IX. (1227) earned eternal infamy as the founder of the Inquisition. Boniface

VIII. (1296–1302), who claimed the title of Cæsar and affected the royal purple, issued the bull *Unam sanctam*, in which he declared it a necessary condition of the salvation of every human being that he should own himself subject to the Church of Rome. In England, Langton, archbishop of Canterbury (*d.* 1228), stood for England, as against the king, and for the National Church, as against the pope. And Grossetête, bishop of Lincoln (*d.* 1253), espousing the national side, protested against the encroachments of the papal see, and, refusing at the bidding of Rome to institute a mere child to a canonry at Lincoln, and denouncing the pontiff as “a heretic and antichrist,” sounded the note of defiance which no later pope was able to silence *à outrance*.

Clement V. (1305–1314) completed the canon law of the Church and initiated the “Babylonish Captivity.” John XXII. (1316–34) appointed a special office for Trinity Sunday. Clement VII. (1378–1471), “the warrior bishop of Cambray,” initiated the “Great Schism.”

Martin V. (1423) adorned Rome, re-

stored churches, and erected public buildings, and has been called "Rome's third founder." Nicholas V. (1453-55), a bibliophile and patron of art, was a lover of scholars, and the *Renaissance* dates from his pontificate. Callixtus III. (1457) instituted the festival of the Transfiguration of our Lord.

Julius III. (1505-13) is only noteworthy as a martial prelate, successful in the extension and consolidation of the papal territories. Leo X. is chiefly remembered as the pope whose bull was burned by one Martin Luther, and whose unwisdom in dealing with the new movement did much to give it form and substance. Paul III., Julius III., and Paul IV. are to be credited with the *Catechism of Trent*. Cranmer, archbishop of Canterbury (*d.* 1556), repudiated the papal supremacy, translated the Scriptures into the vernacular, and reconstructed the services of the Church. The bull of Pius V. (1569), excommunicating Elizabeth, gave rise to the schism which, separating the party of the Roman obedience from the Church of England, has not yet been healed. Carlo Borromeo,

archbishop of Milan and cardinal (1538-84), was one of the reforming prelates of the Latin Church, whose example and efforts instituted a reign of charity and righteousness in a diocese noted for its disorder and scandals. In 1589 the archbishop of Moscow erected the church of Russia into an independent patriarchate.

In 1622 Gregory XV. founded the *Congregatio de propaganda fide*, which has ever since been one of the most potent missionary forces in the world. Cornelius Jansen (*d.* 1638), after a life devoted to the study of the works of the African Augustine, embodied the result of his studies in a learned work entitled *Augustinus*, which, published after his death, fairly rent the Roman Church in twain, exciting the fiercest animosity of the Jesuits, incurring the censures, excommunications, bulls, briefs, and rescripts of four popes (1642-1713), and giving rise to a Jansenist Church in Holland (1723), with bishops of its own, claiming membership in the Roman Church, but disowned by every pope in turn.

Clement XIV. (1773) suppressed the

Jesuit Order, numbering some 20,000 men, and its clerical members were ordered to fall into the ranks of the secular clergy.¹

¹ See Chapters xv., xvi., xix. for other epoch-makers.

XIX

MISSIONARY BISHOPS

CHAPTER XIX

MISSIONARY BISHOPS

At the head of the long line of pioneer bishops, introducing institutional Christianity into strange and distant lands, stands the figure of S. Paul, son of Simon of Cyrene (Mark xv. 21) and brother of Rufus (Rom. xvi. 13), who, in the year 44, established churches in the southern part of Asia Minor—in Pamphylia, Pisidia, Lycaonia, and Cilicia; and six years later had evangelized Central Asia Minor—Phrygia, Galatia, and Troas—as well as Macedonia and Greece; and within the next seven had extended the Church along the coasts of Asia Minor fronting Greece, and founded the Church of Ephesus; and who, subsequently, passed even into Spain, preaching on his way at Crete and organizing congregations there. S. Peter would seem (1 S. Peter i. 1) to have taken the

Gospel into the north of Asia Minor—into Cappadocia, Pontus, and Bithynia. S. Jude is said to have introduced it into Mesopotamia. S. Mark founded the Church in Egypt. S. Thomas was the apostle of Parthia. S. Andrew was missionary bishop to Scythia. S. Bartholomew was the first bishop to make his way to India. S. Matthew labored in Ethiopia. S. Simon (*The Zealot*) was crucified in Persia. Six of the seven Asian churches mentioned in *The Apocalypse* owed their origin, in all probability, to the efforts of S. John. S. James the Less, the “brother of the Lord,” author of an epistle to the twelve tribes, not one of the original apostles, was the first bishop of Jerusalem.

Pothinus, imprisoned, at the age of ninety, in the course of the persecutions that took place under Marcus Aurelius (161–180), is in repute as the founder of the Church of Lyons.

Saturninus, in the next century, was the first bishop of Toulouse. Dionysius (S. Denys), martyred in 272, is said by Gregory of Tours (*d.* 594) to have been the first to preach the Gospel to the Paris-

ians, and is styled "The Apostle of the Gauls." It was Clovis whose shout, *Montjoie Saint-Denys !* originated the battle-cry of the French kings, *Montjoie Saint-Denys !* Lucian, one of the companions of Dionysius on his missionary tour to Gaul, having preached the faith to the heathen of the neighborhood, fell a victim to their prejudices in the year 290, and is known as "The Apostle of Beauvais," where he was bishop.

Gregory the Illuminator, a scion of the reigning family, has the credit of having introduced Christianity into Armenia (although some of the original apostolic college are said to have sown the seed there in the beginning), and, having converted and baptized the king, he was consecrated bishop over the whole of Armenia by Leontius of Cæsarea (302); and Armenia is on record as having been the first country in which Christianity was adopted as the national religion. Theophilus, who was present at the Nicene Council, was known there as "The Bishop of the Goths"; but Christianity had been introduced among them by captives whom they had carried

off half a century or more before. His successor, Ulphilas (341-381), who translated the Bible into the Gothic tongue and was the Moses of his people, has, perhaps, a better right to the title "The Apostle of the Goths." Frumentius, whose early history reads like a romance, it was so full of travel and rare good fortune, having built a place of worship for the few Christian folk among the Hamyrites of Arabia Felix, over whom he had been placed as regent, was consecrated bishop by Athanasius, and on his return translated the Scriptures into the vernacular and lived to see the Church rapidly extending from Abyssinia to Ethiopia and Nubia. The Church thus founded by "The Apostle of the Abyssinians," who died 360, "continues to this day, subject to the see of Alexandria. Its metropolitan is always an Egyptian monk, chosen and consecrated by the Coptic patriarch." Theophilus, a native of the island of Diu (at the entrance of the Arabian Gulf), having been sent as a hostage to the imperial court, was there educated as an Arian priest, and, on his return to his own country, having been consecrated bishop

by Eusebius of Nicomedia, labored as a missionary in the East Indies (*circ.* 350), where he is said to have found isolated Christian congregations, remains of an older Christianity. Moses, a solitary, who was elevated to the episcopate 372, was, perhaps, the first bishop to labor among the Saracens.

Martin of Tours, who died at the opening of the next century, was not, indeed, a pioneer of Christianity, but for his heroic treatment of the pagan temples, altars, and idols that survived the influence of his predecessors, he well deserves to be enrolled among the missionary bishops of the Church. In the year 431 Palladius, a deacon from Rome, entered Ireland as its first bishop; but, failing in his mission, he was succeeded the next year by the son of Calpurnius, the deacon, and grandson of Potitus, a priest of the town of Bonavem Taberniæ, and to Patrick, indeed, belongs the title of "Apostle of Ireland." Remigius (S. Remi), who was elected to the see of Rheims (457) when only twenty-two years of age, a man of great erudition and illustrious sanctity, is styled "The Great

Apostle of the French," because, at the baptism of King Clovis, he also received into the Church "three thousand men of the Frank army, and many women and children." His day is October 1st.

The vith century was not prolific in missionary bishops. Kentigern, the foster-child of the hermit, consecrated bishop by a solitary Irish prelate, labored with great success among the Scots and Britons scattered through the district of Cumbria, dressing in goat-skin, which he wore under a white linen alb, lodging in a cave, living on bread and cheese and milk, and carrying an office-book in one hand and a plain pastoral staff in the other; subsequently became bishop of Glasgow, and later, on expulsion from his see, founded the monastery and the bishopric of S. Asaph; dying, in the year 601, at an extreme old age. Augustine, the Roman abbot, of the Italian mission, who landed at Kent, 596, has been called "The Apostle of the English People"; but his work scarce entitles him to such a niche in the temple of fame, for three out of the four kingdoms into which he introduced the Latin Church re-

lapsed into their old idolatry within the space of forty years, and only the restoration of King Eadbald to the faith he had once professed saved the Church of Kent.¹

Paulinus, the first bishop of York, compassed the conversion (627) of King Edwin and the nobility of Northumbria, and is said to have baptized 10,000 souls in one day. Birinus (635), another Italian missionary, finding the West Saxons to be pagans, labored among them with such success that he presently baptized their king and crowds of less distinguished people, and established his see at Dorchester. Aidan, a monk from Iona, with his headquarters at Lindisfarne, effected the reconversion of Northumbria, which, on the death of Edwin, had reverted to its original paganism, and died 651, honored as "The Apostle of Northumbria." Felix, a Burgundian, bishop of Dummock (now Dunwich, in Suffolk), did a memorable work (650) among the East Angles. Finan, the successor of Aidan, and, like him, an Irish monk, baptized nearly the whole

¹ Columba (521-597), "The Apostle of the Highlanders," a lover of the saintly Kentigern, was not a bishop.

of Essex, Middlesex, Hertfordshire, and Mercia. Cuthbert, also an Irishman, and cenobite, missionary, prior, hermit, and bishop of Lindisfarne, and who died at the hour of matins, March 20, 687, preaching peace, obedience, and self-sacrifice, is claimed as "The Apostle of the Lowlands." On the Continent Emmeran, a French bishop of Aquitania, resigned his see to complete the conversion of the inhabitants of Bavaria, and, after three years' arduous and successful labors in and out of their towns and villages, received the martyr's crown. Rupert, bishop of Worms, also left his diocese to another that he might take part in the evangelization of Bavaria, and was succeeded by Corbinian, another Frenchman, remarkable for his holiness and the depth of his sowing. Amandus, "The Apostle of the Netherlands," consecrated (630) by order of Clothaire II., but without a diocese, selected Belgic Gaul as the field of his labors, and, after an abundant harvest in Flanders and a disheartening effort among the Slavonic races in Germany, was forced to accept the see of Maestricht (647), which, three years lat-

er, he resigned to preach to the pagan Basques. Eligius (S. Eloy), a goldsmith by trade, bishop of Noyon from 641, also won great victories among the savage Frieslanders. Audomar (S. Omer), out of the Irish monastery at Luxeuil, bishop of Tarvanne, eradicated idolatry out of his diocese, which extended from Boulogne as far as the Scheldt. Barbatus, an Italian, appointed bishop of Benevento, in Italy, in 663, renowned for his preaching and his knowledge of the Bible, is said to have destroyed every vestige of paganism in his whole jurisdiction. The restless and ambitious Wilfrid, archbishop of York, on his way to Rome to seek the pope's support, driven by a storm to the coast of Frisia, evangelized that country (677-678), and, baptizing the reigning duke and thousands of his subjects, earned for himself the name of "Apostle of the Frisians."¹

At the opening of the VIIIth century the chief figure in the missionary field was

¹ Columbanus, "The Apostle of Burgundy" (*d.* 615); Gall, "The Apostle of Switzerland" (590-640); Fursa, the Irish missionary to the Saxons of East Anglia (*d.* 650); and Kilian, another Irish missionary (650-689), "The Apostle of Franconia," were not bishops.

Willibrord, the Anglo-Saxon, who succeeded (690) to the evangelistic labors of Wilfrid, and, as bishop of Utrecht, spent fifty years among the Frisians and beyond the Danish frontier. Winfrid, another Englishman, consecrated (723) by the pope as Boniface, illustrious forever as "The Apostle of Germany," was also unwearied in his efforts to evangelize the Frisians, and, a year before his death (754), resigned the archiepiscopal see of Mayence to spend his last days among the heathen to whom his youthful energies had been devoted; and, itinerating through Frisia, converting and baptizing thousands of idolaters and destroying their temples, was presently despatched, with his fifty-two assistants, by a furious heathen mob. Willehad, another Anglo-Saxon, from Northumbria, who began his missionary work in Doccum, where Boniface was murdered, and was invested, by Charlemagne, with the bishopric of Bremen two years before his death, had such success in christianizing the Frisians, among whom he lived for thirty-five years, that he was called "The Apostle of Saxony." Hubert, bishop of

Liège (*d.* 727), bore the true light into the dark forest of the Ardennes, where he had hunted in his youth, and his labors served to invest him with the name of "The Apostle of the Ardennes." Vergil (*d.* 780), an Irishman, bishop of Saltzburg, introduced Christianity into Carinthia about 770. Rumold, another Irish bishop, made Christ known in Brabant, and was murdered (775) by a party whom he had rebuked for violation of the seventh commandment.

The ixth century produced two missionary bishops whose labors and sacrifices entitle them to the highest honor. Ansgar, a Frank, longing for a martyr's crown, which, however, he never obtained, undertook, in 830, the conversion of Sweden, and, during the thirty-five years that followed, was plundered by pirates, dispossessed of the cathedral, the monastery, and the library he had founded, expelled from the country by the Norman invaders, abandoned by the clergy he could no longer support, turned from the door of the envious prelate of Bremen, housed on the farm of a wealthy widow, and lived to see himself bishop of the conjoined sees of

Bremen and Hamburg, and, after twelve years' absence from his chosen field, the head once more of the Scandinavian mission, and the Church spreading unmolested in Sweden and Denmark. While this "Apostle of the North" was thus "filling up that which was behind of the sufferings of Christ, for His Body's sake," two Greek monks, one of whom alone lived to become a missionary bishop, were evangelizing Moravia, Bulgaria, Servia, and Pannonia, and before Methodius (who, with his brother Cyril, had been forced by political considerations to join the Roman Church and been elevated to the episcopate by the pope) had finished his course a Slavonic alphabet had been invented, the Slavonic liturgy established, the Bible translated into the vernacular, and Christianity introduced even into Bohemia.¹

In the xth century Unni, archbishop of Bremen, took advantage of the German conquest of the Danes (934) to re-establish Christianity in Denmark, and died in

¹ In 1864 the one thousandth anniversary of the founding of the Slavic churches was celebrated in Bohemia and Moravia, where the brothers are honored as "The Apostles of the Slavs."

Sweden (936), having restored the churches of Jütland. Hierotheus, a Greek bishop from Constantinople (950), seems to have been the first to essay the conversion of the Hungarians; but the Roman Church soon took possession of the field, and Anastasius (954–1044) is popularly known as “The Apostle of the Hungarians.” Adalbert, archbishop of Prague, on whom the responsibilities of the episcopal office sat so heavily that he was never seen to smile after his consecration, travelled as a missionary into Poland and founded the Church in Dantzic, and is styled “The Apostle of Prussia” (Dantzic being on the confines of that country), and was murdered (997) at the instigation of a pagan priest. Guthebold, a missionary from the Church of England (*circ.* 990), seems to have been the first prelate in Norway, and to merit the title of a missionary bishop because of his work in Schonen.

In the early part of the following century (1001) Siegfried, archdeacon of York, appears as a missionary bishop in Sweden, and of him it is recorded that he often left his diocese of Wexia to preach

the Gospel to the pagans of West-Gothland. About the same time, John, another emissary of the English Church, a Scotchman, is said to have evangelized Sclavonia. Grimkele, also an English priest, in the retinue of King Olaus, on his return from England, was appointed bishop of Drontheim, and abetted the monarch in his efforts to eradicate idolatry in Norway, Orkney, and Iceland. William, another English priest, touching at Denmark, in the *suite* of Canute the Great, asked to be left there as a missionary, and, after an abundant harvest among the pagans, was assigned to a bishopric at Roschild, where he died 1067. Iceland, evangelized by English and Irish missionaries, reckons Isleif, whose see was fixed at Skaaholt (1056), as its first diocesan bishop. And in 1055 institutional Christianity was established in Greenland, by the appointment of one Albert, by the prelate of Hamburg-Bremen, as its first bishop.¹

¹ "The last glimpse of this ancient Church of Greenland is seen in 1408. Religion seems to have expired soon after with the swarm of Icelandic and Norwegian settlers who gave place to the present Esquimaux."—Hardwick's *Church of the Middle Ages*.

At the opening of the XIIIth century the Church put forth heroic efforts to compass the conversion of the savage Wends in North Germany, and Bishop Benno of Misina (*d.* 1106), Bishop Vicelin of Oldenburg (*d.* 1154), Bishop Everanod of Ratzeburg (from 1154), and Bishop Berno of Schwerin (from 1158) may be called the apostles of the Wends, their zeal and sufferings being seldom equalled. The fierce Pomeranians yielded only to the intrepidity and social grandeur of Otto, bishop of Bamberg, who, travelling in princely style, convinced the natives that he was not seeking pecuniary reward, and whose "firmness without egotism; earnestness without severity; gentleness and placability without weakness; and glowing zeal without fanaticism," overcame the heathen prejudices, and (1124, 1128) thousands were added to the Church. Vicelin, bishop of Oldenburg, devoted thirty years of his life (1124-1154) to the evangelization of Holstein in the kingdom of Denmark. Absalom, archbishop of Lund, planted the cross in the island of Rugen, in the Baltic, and in 1168 the pirates and robbers who

constituted that community consented to receive baptism. Henry, an Englishman, bishop of Upsala, followed in the wake of Eric, King of Denmark, and, invading Finland with the Gospel, sealed his mission with his blood (1151), and has received the title of "Apostle of the Finns." Meinhardt, a canon of Segeberg, in Holstein, must have the credit of having introduced the Gospel (1168) into Livonia, a country on the Baltic, and of the Church he founded there, at Uerküll, he became the bishop.

But one missionary bishop of the apostolic type can be discerned among the years of the XIIIth century, and he was a Franciscan, John de Monte-Corvino, who, learning of the spiritual condition of the Mongols from Marco Polo, who had just returned from China, undertook their evangelization, built two churches in Cambalu (Pekin), the residence of the Khan, baptized about six thousand natives, and translated the Psalms and the New Testament into the Mongol language, and, after twelve years of solitary labor (1303), was appointed archbishop of Cambalu. In 1368 the Mongols were driven from China

and the Church was annihilated. The real apostle of the Prussians (originally evangelized by Adalbert of Prague, 997) is said to have been Christian the Cistercian, of the Pomeranian monastery Oliva, who, in 1209, was baptized for his dead predecessors, became bishop 1214, and died, 1244, the regenerator of the Prussians living between the Weichsel and Memel.

Lithuania is on record as being the last European country to receive the Christian religion, and it must have been a memorable spectacle when the people, following the example of their grand duke, and clad in woollen garments, the gifts of their sponsors, pressed in crowds (1386) to be baptized. Though no bishop is mentioned as concerned in this national conversion, an episcopal see was presently founded at Wilna.

The xvth century produced "The Apostle of the Indians," the Spanish Bishop Bartolomé de Las Casas, who visited Spain six times to intercede at court for the protection of the hunted natives of the New World, and was seventy-three years of age (1547) before he had compassed the abol-

ition of Indian slavery in America. Born 1474, and living until the year 1566, he devoted the whole term of his earthly existence to the conversion of these newly discovered heathen.

The xvth century gave birth to Jose de Anchieta, "The Apostle of Brazil."

As products of the xviiith century we have Bishop Berkeley (*d.* 1753), "The Apostle of the Bermudas," a man of the greatest "understanding, knowledge, innocence, and humility," who thought to found a college at the Bermudas for the education of a clergy for "converting the savages to Christianity"; Bishop Seabury (1784), the apostle of Anglican Christianity in America; and Dr. Charles Inglis, consecrated (while rector of Trinity Church, New York) August 12, 1787, first colonial bishop, for Nova Scotia, and who labored twenty-nine years throughout a jurisdiction including all the British possessions in the New World, from Newfoundland to Lake Superior—a diocese three times as large as the whole of Great Britain.

XX

EPISCOPÆ

“Let not a bishop, priest, or deacon put away his own wife under pretence of religion; but if he put her away, let him be excommunicated; and, if he persist, let him be deposed.”—*Apost. Canons, v.*

CHAPTER XX

EPISCOPÆ

Nothing is known of S. Peter's wife. Neander thinks he has found her name in 1 Peter v. 13, where he would read: "*Syneclecta*, who is in Babylon, saluteth you." That he was in the habit of taking her with him on his missionary tours we know on the authority of a fellow-bishop in 1 Cor. ix. 5. His mother-in-law certainly lived with him in Capernaum, and we are assured that he was greatly distressed at the illness which overtook her while he was in the service of Jesus of Nazareth. His daughter is known in history or legend as Petronilla.

Among the bishops in attendance at the Nicene Council was a prelate from the island of Cyprus, a holy, simple-minded man, who tended his own sheep, and sheared them in the season. Legend has been busy

with his name, and many are the wonders that are told of good old Bishop Spyridion. He was a married man, and, although his wife, perhaps, never did anything worthy of commemoration, his daughter *Irene* lives, a pious, gentle, comely woman, and so honorable that to guard some costly ornament entrusted to her keeping she caused it to be buried with her shortly after. When wanted, the bracelet was not forthcoming, and the pastor of souls and of sheep was accused of having appropriated it. To save her father's reputation, this daughter did the only thing she could:—she came to life again, pointed out the place where the trinket was secreted, and then lay down once more to sleep until the morning of the resurrection.

Gregory I. married, while yet a heathen, a child of Christian parents (Philtatius and Gorgonia), whose piety was of such intense and transfiguring a character that no one living in her house could fail to be as good as he could be. The paganism of the husband was no match for the regenerative graces of the wife, and he was soon baptized in the Catholic faith. A few years

later (329 A.D.) he was elected to the bishopric of Nazianzus. The fruits of this marriage were Gorgonia, his first-born; Gregory, afterward bishop of Sasima, then coadjutor bishop of Nazianzus, for the relief of his father, and finally bishop of Constantinople; and another son, Cæsarius, who rose to eminence at the court of Constantinople. The two youngest children were born after their father's elevation to the episcopate, and *Nonna*, their mother, consorted with him to the end.

Hilary, of pagan parentage and high social standing, bishop of Poitiers (350-367), "the Athanasius of the West," was not converted until he had reached ripe manhood, and, when he was baptized, it was in company with his wife and his daughter Abra, who continued with him until death "de-parted" them, as a letter from him shows.

Gregory of Nyssa, the brother of Basil the Great, married somewhat early in life one *Theosebeia*, of whom another Gregory (Gregory Theologos, bishop of Nazianzus, and son of Gregory I., also bishop, in his day, of the same see) wrote a little later,

styling her "the priestess, the yokefellow, and the equal of a priest." This pious, exemplary woman was living in the year 381, and, in the meantime, her husband had been made bishop of Nyssa (371) and at the date of the sessions of the Second General Council (381) had delivered the sermon at the consecration of Gregory Nazianzen as bishop of Constantinople, and had been appointed by the synod patriarch of the churches of Pontus, in conjunction with Helladius, and visited the churches of Babylon and Jerusalem.

Juliana was the wife of Memorius, an Italian prelate, bishop of Capua (400), and their son Julian became bishop of Eclana. A letter (CL.) from the famous bishop of Hippo to this prelate is extant, in which he speaks of Julian, the son, as his colleague and deacon, and commends to the shadow of the wings of the Most High "the father and the mother, bound in the same brotherhood with your sons, being all the children of the one Father."

Julian, the son of this prelate of Capua, married, while "lector" in his father's church, a most winsome woman, the daugh-

ter of Æmilius, the bishop of Beneventum, to whom her parents had given the name of *Ia*. Paulinus is said to have composed the epithalamium on the occasion. In the year 410 Julian became a deacon, and shortly after was raised to the see of Eclana.

Synesius, a disciple of Hypatia, a pagan philosopher, a married man, was elected bishop of Ptolemais, but when it was demanded of him that he should separate from his wife, he stoutly refused, saying he was willing to give up his estates, the chase and all his wonted pleasures, but that marriage was for life, and that he would decline the bishopric before he would put away his own flesh and blood. His love and loyalty carried the day, and he was consecrated in spite of his instinctive obedience to the apostolical canon.

A little later, in the same century, Germanus, an advocate, one of the six "dukes" of Gaul, a lover of the chase, on attaining a suitable age married *Eustachia*, one of the fashionable women of the day, and shortly after was elevated to the episcopate of the city of Auxerre.

In the year 473 there was born of wealthy parents one Ennodius, who, on losing his patrimony through the invasion of the Visigoths, went to live with an aunt in Milan, who treated him as though he had been her own son, and supplied him with every luxury and the means of self-indulgence. On the death of this aunt, poor, homeless, and unused to labor, he married, most opportunely, a young lady of family and fortune, and he was saved from beggary and starvation. Thinking himself called to serve God in the ministry of the Church, or incited thereto by ambition, he took orders, renounced his marriage, and forced the woman who had rescued him from destitution to retire to a convent and take the veil. After a while he was rewarded with the bishopric of Pavia.

Iberia was wife to Ruricius, the eleventh bishop of Limoges, some time in the same century, and her epithalamium was written by the celebrated Latin author Sidonius Apollinaris. Their son was Ommatius, the bishop of Tours. They finally retired to a monastery, where they ended their days.

The wife of Gennobandus, first bishop of Laon, was a niece of the metropolitan Remigius, bishop of Rheims (*circ.* 500). Gregory, the sixteenth bishop of Autun, whose wife was *Armentaria*, was the grandfather of Gregory, the bishop of Tours (573–594), and of all the preceding bishops of Tours there were but five that were not among his ancestors.

About 515, one Florentius of Lyons, a senator and married man, was elected to fill the vacant see of Geneva. Rushing home to break the news to his wife and get her advice, she exclaimed "Cease to desire this bishopric. In my womb I carry a bishop of your own flesh." The see was declined, and forty years later their son was known as Nicetius the bishop.

In 564 there died Leontius II., the bishop of Bordeaux, who had lived long in the estate of matrimony, and whose wife was the gentle-woman *Placidina*, of the line of Sidonius Apollinaris, the poet, saint, and bishop. Toward the close of the century the city of Vienne mourned the death of *Euphrasia*, a woman of noble birth and great wealth, the widow of Naamatus, their

late bishop, who, after her bereavement, had devoted herself and her estate to the cause of "the exile, the widow, the captive, and the poor."

Doda was the name of the wife of Arnulf, mayor of the palace, ancestor of the Carolingians, who, in the year 612, was consecrated to the episcopate of Metz.

Severus, bishop of Ravenna, in the xith century, had a wife and daughter, and Herbert of Milan was a married man.

The first resident bishop of Iceland, Is-lief, the son of Gizur the White, the successful evangelist, had a wife named *Dalla*, who brought him half the land whereon he dwelt, and who not infrequently complained of the difficulty of making both ends meet on the meagre income of the farm. On his death (1080) his son Gizur succeeded to the vacant bishopric, and his wife, too, seems to have been a brave and pious woman, who, when he lay ill unto death, covered with ulcers and unable to sleep or rest, desired him to tell her what he would like his friends to ask for him in prayer, so sure was she of God's gracious presence. But this old man of seventy-

five made no other response than that they should petition that the Lord's chastisements might be blessed to him. He left a daughter behind him. Paul, the grandson of the Saemund who made the collection of the elder Edda, the occupant, one hundred years later, of the same see of Skalholt, boasted of his wife *Herdisa*, of whom the historian writes : "She was to him and to the diocese great support and strength. So great was her economy and management that before she had been there many years there reigned a superfluity of all things necessary, so that they could entertain at a time a hundred guests, besides their own servants, who numbered eighty men."

It is not known that the apostle of Ireland was a married man, but there is no question that he was the son of a deacon and the grandson of a priest; and, applying to the poet-laureate of Ireland, one Duffack by name, for material for a bishop, he said : "I wish a man of one wife, unto whom hath been born one only child." Cormac, the fighting bishop, the bishop-king of Munster (*circ.* 897), was a

married man, and his wife's name was *Gormlath*, who survived him and took two more husbands in due time. The celebrated "Conn of the poor," an eminent member of the community at Clonmacnois (1022-1128), and also bishop of Clonmacnois, was a married man, and the son, the grandson, and the great-grandson of clergymen. Celsus, who died (1129), archbishop of Armagh, was a grandson of Archbishop Moeliosa of Armagh, and the see had been held by eight married men in succession. Boniface, archbishop of Canterbury (1250), was a married man, although Matthew Paris did not see fit to record the name of the spouse. Charles Maguire, canon chorister in Armagh and in the bishopric of Clogher, parson of Iniskeen, deacon of Lough Erne, and coadjutor of the bishop of Clogher, a prelate of the Celtic Irish Church (1498), was a married man. Devereux, bishop of Ferns, and James Fitzmaurice, bishop of Ardfert and Aghadoe (1563), were also men with wives and children.

Fitz-Jocelin, archbishop of Canterbury (*d.* 1191) was the son of Jocelin, bishop of Salisbury.

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